

# PENTECOSTAL HERALD

and WAY OF FAITH

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## SUPERIORITY OF CHRISTIANITY

By The Editor



HE superiority of the religion of Jesus Christ is manifest in many ways. It stands out clear and strong above the teachings of Confucius, Buddha, Mohammed and all other teachers, as a vast mountain compared to a molehill, with its peak in the clear light of a never setting sun. One of the characteristics of the religion of Jesus which lifts it above all other religions, is the fact that it calls for a pure heart, a spirit of forgiveness, a life of peace and goodwill among men.

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Another quality of its superiority is that it offers a heaven where there is no sin, but a prepared place, a home beyond the skies, with the Father who loved us and in the presence of the Son who gave himself for us, and the Holy Spirit who has been our guide and comforter here and a reunion with those we have loved and lost, where there shall be no more sorrow, because of separation.

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The religion of Jesus Christ does not promise us a life here without its tragedies, disappointments and sorrows, but it does promise us the presence of the blessed Comforter, one who shall dwell within and give us constant assurance that, finally, out of all the clouds and the storm there shall come eternal light and abiding calm. There is no time when the consolations of the Holy Spirit are so reassuring and comforting as those times when we sorrow for our departed friends. Then it is that we can throw ourselves upon our Lord and rest in him with a sweet assurance that we shall meet again with those who have gone before.

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My word to those who may have gone through sorrow the past year, of separation by death from those they love, is that you sorrow not as those who have no hope, but turn with all of your heart to Christ and remember that the body of your departed loved one which now sleeps in the grave, was not, and is not, the one for whom you mourn. It is simply the little house in which they dwelt for a short time. They are gone into that place the Lord promises to prepare. They are there in peace with their loved ones who have gone before, and they await your coming with joyful anticipation of a reunion that shall endure forever.

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It is quite probable that we are so busy here, that we think so much of this life and our present place of residence and surroundings that we do not think enough of the life which is to come, and center our thoughts and desires upon that greater and better state of existence that awaits us, and in this way, prepare ourselves to bear with patience and a triumphant faith whatever of separation and sorrow that may come to us, and guard with thoughtful care and earnest prayer our conduct here so that we may be fully assured that the end here shall be the beginning over there of deliverance from all sorrow, of reunions more blessed than we can

### JOHN WESLEY PARK HOLINESS CAMP MEETING.

The plan is to hold the camp meeting on the highway between Bradenton, Manatee and Sarasota, Florida, beginning Friday evening before the second Sunday in February, 1941. Those persons who are especially interested in this camp meeting should write to Dr. Z. T. Johnson, Wilmore, Ky., for information. The plan is to make considerable improvement on the grounds and we are hoping to have a great gathering and a blessed time.

Respectfully,

H. C. Morrison.

imagine, and of a life ever expanding, of growth in our spiritual powers, of the easy solution and understanding of problems which here were beyond the grasp of our powers limited by our physical barriers which caged the spiritual eagle, bars which have broken in death and let us out into the world where the soul has triumphant freedom and come to its own in the presence of our Lord and Saviour and those who have gone before.

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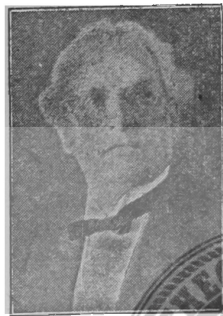
## Monthly Sermon.

REV. H. C. MORRISON.

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### THE REVELATION OF THE TRINITY.

Text: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.



It will be well for us to remember that in the unfolding of the great plan of redemption, it was divine wisdom that the fullness of the Trinity should be revealed in the following order:

1. The Father.
2. The Son.
3. The Holy Spirit.

The revelation of the Father was, in a remarkable sense, a preparation for the revelation of the Son. The Father revealed himself to the prophets and revealed to them his plan and purpose for the revelation of his Son. The prophets, in their teachings, prepared the Hebrew Church for the coming of the Son. When Jesus came he bore witness to the inspiration and trustworthiness of the prophecies concerning himself. He also set his approval upon the whole of the Old Testament Scriptures, as they then existed, the Scriptures we have and believe today, and he, in a most remarkable way, revealed the Father. We never could have had any correct understanding of God, the Father, had not Jesus come and given us a revelation of him. It was Jesus who taught us to say, "Our Father, who art in heaven." It was Jesus who taught us that, "God so loved the world that he gave his only begot-

ten Son that whosoever believeth in him should not perish, but have everlasting life." It was Jesus who forgave the woman who was being dragged to be stoned to death for fearful sin and said to her, "Go, and sin no more." It was Jesus who spoke peace and gave assurance to a dying thief that he should be with him in Paradise the very day of their death upon the Cross, and added to all this, "He that hath seen me hath seen the Father." What a marvelous revelation Jesus gave of the God of the Universe! We never could have had any accurate conception of God had not Jesus come. In fact, Jesus taught that "No man knoweth the Father save the Son and he to whom the Son will reveal him." He said, "No man cometh to the Father but by me."

It was our Lord Jesus Christ who prepared the Church for the coming of the Holy Spirit. Jesus in the flesh was comparatively local throughout his life ministry upon the earth. His life in the flesh was circumscribed to a very small part of the world's geography. It was in part because of this fact that he said, "It is expedient," that is, "better for you," that I go away.

The ministry of Jesus was full of teaching with reference to the Holy Spirit, his Person, his equal in honor and power with the Father and the Son, and in his concern and work in the salvation of men. The Holy Spirit was to be world-wide in his presence and influence. He was to touch men everywhere at the same time. The coming of the Holy Spirit was the climax of revelation. It was one of the greatest epochs in the history of God's dealings with men. Man was created for God. Sin brought separation. The coming of the Holy Spirit to indwell men was a marvelous restoration of communion and fellowship between men and the blessed Trinity.

It is an interesting fact that each person of the Trinity reveals the other person of the Trinity, that is, while we had the revelation of the Father before we had the revelation of the Son, and never could have had any correct understanding of the Father if the Son had not come and revealed him, even so we shall not be able to have anything like a correct comprehension of the Lord Jesus Christ without the coming of the Holy Spirit. The Holy Spirit reveals, explains, exalts and glorifies the Lord Jesus Christ. The Apostle evidently has this in mind when he says, "No man calleth Jesus Lord but by the Holy Spirit." The Holy Spirit exalts Jesus high over all. Those persons who have been baptized by the Holy Ghost are entirely safe from any of the shallow conceptions or false teachings of Unitarianism. They are fixed forever in their abiding faith in the Lord Jesus Christ. Those who have received the Holy Spirit have gotten such a revelation of Jesus that they have no trouble in believing in the Virgin Birth, the Godhead, the sinless life, the absolute truth of the teachings of Jesus and the atoning merit of his suffering, of his triumphant, bodily resurrection, and his existence and intercessions at the right

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## NOTES FROM A TRAVELER'S LOG

Rev. G. W. Ridout, Corresponding Editor

## I.

In Brazil there is to be found the greatest variety of hard woods. Passing through some lumber regions recently we were shown some great logs of hardwood which had been brought in on heavy ox carts to the railroad for shipment. To look at them it would seem an impossibility ever to do anything with logs so immense, with wood so hard and knotty and full of gnarls, but the men who handle them know this business and the mill men who saw them know with what care they must be put up to the saw in order that the saws should not be ruined. When they go through the mills they come out eventually through the cabinet makers' skill into beautiful furniture. I have preached in two pulpits made out of that hardwood and they looked fine.

Just so it is with human nature without divine grace and in its wicked, depraved condition. Michael Angelo, of Rome, it is said, passed a piece of rough marble one day; as he looked at it he exclaimed, "There's an angel in that stone," and he went to work to chisel the angel out. So with the most hopeless and unpromising of human lives; when they are put into the hands of God they are fashioned into lives of purity and beauty. It is the best thing that can happen us all to put our lives absolutely into the hands of God.

## II.

Paul writes in Galatians 5:11, of the "Offence of the cross." "Is the offence of the cross ceased?" It is not a good sign when all opposition ceases and everything runs "icily nice," and the preacher is popular and the church is popular and there is no offense. Rev. Anthony Good was having a wonderful work in his church; people were getting convicted, converted and sanctified, but when Conference came on and the Bishop talked with him, what he got was not admiration, but reproof, rebuke—a lecture. Among other things the Bishop told him that his doctrine of holiness was out of date like paisley shawls and wax flowers. Preachers who dropped their holiness preaching to please the Bishop ceased to catch fish and lost their power. J. Anthony Good kept on preaching and holding revivals.

Rev. John Faithful had a great reviving time in a city church which he had been appointed to, when it was dead and empty and practically in the sheriff's hands; congregations by the hundreds came to hear the live, Spirit-filled preacher; sometimes a thousand would attend; the church throbbed and thrilled with evangelistic fervor and Brother John was moving the city, but the higher-ups objected to John's preaching; they started to curb him, to change his preaching, but he would not compromise. John is preaching to the city and state now and blessing thousands.

## III.

## PERTINENT QUESTIONS.

What does Paul mean by 2 Corinthians 6:10, "As poor yet making many rich."

He was referring to his own temporal condition when perhaps at times he had none of this world's goods, but at the same time he was preaching a gospel that was bringing the riches of grace to many a poor soul.

Booth Tucker, the great Salvationist in India, who forsook everything for Christ, wrote a letter to Studd in which he said, "We

really never know what a day may bring forth; we are fingering our food into our mouths. Our party have no salaries, get no money, and having food and raiment they learn to be therewith content. Both lads and lassies go barefoot. For meals they have rice water in the morning, rice and vegetables at midday and the same at evening. . . . We have constant victory and God is showing us how to manage and train these officers. . . . Remember that mere soul-saving is comparatively easy work and is not nearly so important as that of manufacturing the saved ones into saints, soldiers and saviours."

Booth Tucker, the rich man's son, thus suffered for Christ but he laid the foundations of the Army's work in India that has reaped a harvest of tens of thousands of souls and the work goes on in blessing to multitudes.

What effect will the Methodist Union of the three largest Methodist denominations have upon the Church and ministry in the spread of holiness and revival promotion?

This remains to be seen. The union takes away the difficulty accruing from building altar against altar and having three Methodist branches in one city or town. It is one Methodism now to a greater extent than ever. But Methodism will fail if she builds on numbers and boasts too much about her bigness. Methodism had a special mission and that was to spread Scriptural holiness; her failure in doing that will inevitably result in worldliness.

Let us listen to the Fathers of Methodism on this subject:

Dr. Adam Clarke says:

"If the Methodists give up preaching entire sanctification they will soon lose their glory. This fits them to appear before God, and thorough preparation for eternal life is what I plead for, pray for, and heartily recommend to all true-believers under the name of Christian perfection. Let all those who retain the apostolic doctrine, that 'the blood of Jesus Christ cleanseth from all sin,' press every believer to go on to perfection and expect to be saved while here below, unto the fulness of the blessing of the gospel of Christ."

Bishop Asbury makes this entry in his journal during a season of sickness:

"I have found by secret search that I have not preached sanctification as I should have done. If I am restored, this shall be my theme more pointedly than ever, God being my helper."

Again he says: "I am Divinely impressed with a charge to preach sanctification in every sermon."

Bishop McKendree wrote to the eloquent Summerfield.

"But superior to all these I trust you will ever keep in view in all your ministrations the great design which we believe God intended to accomplish in the world in making us a people that were not a people. I mean the knowledge not of a free and a present but also a full salvation; in other words, a salvation from all sin unto holiness. Insist much on this; build up the churches herein and proclaim aloud that 'without holiness no man shall see the Lord.'"

## OF ASBURY THEOLOGICAL SEMINARY

A few weeks ago in a certain city in Brazil a prominent business man, millionaire some think, had a visit from the police who suspected that something was wrong and that he was lending his influence and money to the Nazis, of whom there are thousands in Brazil, especially in the South. The police

served certain documents to this wealthy man and then proceeded to search his home for Nazi stuff; it is presumed they found a plenty; but the most significant find was when they tore out a secret partition in the wall to find that it covered up a great array of guns and other war material where it had been stored ready for the signal when the uprising would take place, and the Nazis were ready to seize South Brazil for Hitler; but that day is gone since Uncle Sam comes into the picture. In many lives there are secret partitions, hidden closets and secret doors which an examination in the light of the Holy Spirit would reveal. David prayed, "Cleanse thou me from secret faults." Psa. 119:12.

"Searcher of hearts, in mine  
Thy trying power display;  
Into its darkest corners shine,  
And take the veil away."

## V.

Bishop Candler said: "When a missionary in Africa is eaten by savages we call it cannibalism although nothing more than his body is consumed. But when fashionable people in the indulgence of trivial pleasures consume the undying souls and spiritual life of actors and actresses many people see nothing reprehensible in the matter. Is there not here a certain kind of cannibalism which devours for diversion the moral life of men and women?"

The Bishop is here hitting the theater and the movies and indicates that the people who put on these shows do it at the expense of their souls. The show business saps the morals of those engaged in it. Hollywood has contributed more to the destruction of the morals of America than possibly any other agency, and yet the church people will go to these shows for their diversions. Is there any possible way to square the movie business with the New Testament? What would Paul say and do about them? Would he go to them for his diversions? What would John Wesley do about them? Did he and Charles go to the theater sometime for a change? Read John Wesley's Journal to find the answer.

Bishop Candler further said: "Ours is an age of jests and jokers. That people who demand to be daily fed on mental condiments are just as surely diseased as the epicure—no, that is too decent a name for such as these—rather the glutton who is no sooner seated than he begins to gorge himself on the dainties, the pickles, the sweetmeats, having long since lost all relish for wholesome food. . . . The tendency of the press and some preachers is to deceive the people with glittering promises, trying to say in clear untruth that religion never was designed to make our pleasures less. *But religion was designed to make less every pleasure that is wrong.* Having lost faith in the supernatural power of the Spirit they say nothing of the New Birth, but declaim much about 'salvation by character,' 'character building' indeed. Spiritual character, like all vital things, is not a matter of building but a matter of birth."

"Let worldly minds the world pursue;  
It has no charms for me:  
Once I admired its trifles too,  
But grace has set me free."

"Its pleasures can no longer please,  
Nor happiness afford;  
Far from my heart be joys like these,  
Now I have seen the Lord."

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# LOOKING UPWARD

Rev. J. C. McPheeters, D. D.

There is an old proverb which says: "If the outlook is not bright, try the up-look." The world is in a state of great distress and perplexity. When Jesus gave a description of the distressed and perplexed world as it is today, he exhorted his disciples to "Look up," instead of giving away to pessimism and discouragement. The description Jesus gave of our present world is found in the 21st chapter of Luke, verses 25 and 26: "There shall be signs in the sun, and in the moon, in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken."

Following this dark description of the world Jesus commands his disciples to look up in the 28th verse: "And when these things begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh." Jesus pointed to a day star of hope in the midst of the world's darkest hour, in the blessed hope of his return to earth again. He says: "And then shall they see the Son of man coming in a cloud with power and great glory."

The Lord has never at any time or under any circumstances sounded a note of despondency to those who dwell upon the earth, and who have an opportunity to turn to him for salvation, guidance and help. The world has always had its dark moments of history. Individuals have always had a period when they were tempted to despair and discouragement. But under all of these conditions and circumstances the message of God to man has always been one of encouragement and hope. Some of the characteristic words of encouragement in the Bible are: "Let not your heart be troubled: ye believe in God, believe also in me." "It is I, be not afraid." "Be of good cheer." "Lo, I am with you alway, even unto the end of the world."

"The Lord trieth the righteous" is a statement found in the 5th verse of the 11th Psalm. One of God's methods of refining the lives of men is through trials and afflictions. Trials prove to be the channel of many blessings. The lines of William Cowper set forth this truth clearly:

"'Tis our happiness below  
Not to live without the cross;  
But the Savior's power to know,  
Sanctifying every loss.

"Trials make the promise sweet;  
Trials give new life to prayer;  
Trials bring me to His feet—  
Lay me low, and keep me there.

"Did I need no trials here—  
No chastisement by the way—  
Might I not, with reason, fear  
I should prove a castaway.

"Bastards may escape the rod,  
Sunk in earthly vain delight;  
But the true born child of God  
Must not—would not—if he might."

The John Brown University at Siloam Springs, Ark., has a motto hanging upon the walls which reads: "Don't tell why you couldn't do it, but tell how you did it." Life's obstacles and handicaps threaten to push us down, and tempt us to tell why we couldn't do it, instead of rising above the difficulties by putting ourselves in the position where we can tell how we did it. The world salutes the victor, and turns its back upon the defeated. It is an inherent element in human

nature that desires to be linked with a winning cause rather than one that is losing.

Because the sun has its face hidden behind the clouds does not mean that it has ceased to shine. When a train enters a tunnel it does not mean that the road has come to a dead end. The rent in the clouds which unveils the sun comes through the upward look rather than the downward look. The sunburst on the other side of the tunnel is reached by the train going forward. In every hour of temptation and difficulty we are to press ahead instead of turning backward. The sin of Lot's wife was looking backward. The result of that sin was that she turned into a pillar of salt. Life and hope are in the forward, upward look rather than in the backward look.

The discouragements of life rise at times like great mountain peaks to crush us. The Bible tells us that the Lord is even able to remove mountains. God removes mountains in response to trusting faith. When great perplexities overtake us we need the protection of a calm and restful faith. When the storms of life break upon us we need to hear the voice of him who is the Master of the tempest, saying: "Be still." When the Master spoke to the storm upon the tempest-tossed sea there was a great calm. He who spoke the world into existence is able to hush the fury of every storm. If you allow life's worries to master you, you will become a slave. If you surrender to life's handicaps you will become a hopeless handicap. But if your soul with daring courage and faith accepts the challenge of handicaps and difficulties, and with dauntless determination rises above them, you will come to liberation and victory.

The sands of time are strewn with the wreckage of defeat. These wrecks are the pitiful remains of those who did not have the courage and faith to battle against the waves of the incoming tide, and they were swept ashore upon the sands, and left as wrecks amid the debris. But thank God there are hosts of others who had the courage to spread the sails of faith, hope and love in the face of contrary winds. It is a fact that the sails upon a sailing vessel may be so spread and adjusted that contrary winds blowing into the sails will actually make the ship go forward, moving against the contrary winds instead of traveling with them.

It is good news that comes through the Gospel message to a world of contrary winds, that the sails of life, including faith, hope and love, may be so adjusted that the contrary winds carry us forward to high goals and noble destinies.

I am quoting Joaquin Miller's "Columbus" by special permission of his daughter, Juanita Miller.

Behind him lay the gray Azores,  
Behind the Gates of Hercules;  
Before him not the ghost of shores;  
Before him only shoreless seas.  
The good mate said: "Now must we pray,  
For lo! the very stars are gone.  
Brave Admiral speak, what shall I say?"  
"Why say: 'Sail on! sail on and on!'"  
My men grow mutinous day by day;  
My men grow ghastly wan and weak.  
The stout mate thought of home; a spray  
Of salt wave washed his swarthy cheek.  
"What shall I say, brave Admiral, say,  
If we sight naught but seas at dawn?"  
"Why you shall say at break of day:  
'Sail on! sail on! sail on and on!'"

They sailed and sailed as winds might blow,  
Until at last the blanched mate said:  
"Why, not even God would know  
Should I and all my men fall dead.  
These very winds forget their way,  
For God from these dead seas is gone.  
Now speak, brave Admiral, speak and say—"

He said: "Sail on! sail on and on!"  
They sailed. They sailed. Then spake the mate:

"This mad sea shows his teeth tonight.  
He curls his lip, he lies in wait,  
With lifted teeth, as if to bite!  
Brave Admiral, say but one good word:  
What shall we do when hope is gone?"  
The words leapt like a leaping sword:  
"Sail on! sail on! sail on and on!"  
Then pale and worn he kept his deck,  
And peered through darkness. Ah, that night  
Of all dark nights! And then a speck—  
A light! A light! A light! A light!  
It grew, a starlit flag unfurled;  
It grew to be Time's burst of dawn.  
He gained a world; he gave that world  
Its grandest lesson: "On! sail on!"

## Preaching Holiness

BY REV. MYRON F. BOYD.

No. 4.

"Wholly Sanctified!" That is Paul's prayer for us. Paul in this prayer (1 Thess. 5:23) makes clear that man consists of body, mind and spirit. Most psychologists would eliminate the spirit or combine it with the mind. If we can find out the doors to these three parts of man we will know more about Paul's prayer. There is only one door to the realm of the spirit—the will. "If any man will." "Whosoever will." No one was ever spiritual until he willed to be. To develop sainthood takes a strong, persistent will. The reason why so many people are always running to the altar is because they have never gotten their wills set to go to heaven at any cost. Any preacher who reports at conference that people have been to the altar at every service throughout the year is either building a big church with greatly increased membership or he is failing to make his ministry of the right nature to establish people in the things of God.

God also wants to sanctify our minds. The doors to the mind are reason, imagination, memory and emotion. Things people argue over are many times so foolish when controlled by the carnal mind but how differently they reason when sanctified. God can so sanctify our imagination that we are not content with building air-castles but it is used to plan bigger things for the Kingdom of God on earth. We can never forget some things even when sanctified. Things cannot be erased from the subconscious mind. The sanctifying power, however, will so change us that we no longer remember things against any one. It puts us in a condition where it is easy to forgive and say, "God bless you."

Now, for our emotions. We, as holiness people, are right at home in this realm. In too many places there has been too much emotionalism that was merely human. Our greatest need today is to have every member of the church under the full control of the Holy Spirit. What blessed services we would have if such were the case.

Paul also prays that our bodies be sanctified. The doors to the body are the five senses: see, hear, taste, smell and feel. Sanctified eyes won't look at some things with pleasure. Sanctified ears won't listen to some things. Sanctified noses and mouths can't stand some things (liquor, tobacco, etc.) Wouldn't it be glorious if we all had sanctified feelings? Oh, yes, sanctified feelings may be hurt but they never fly off the handle nor go over into the corner to pout.

Paul further prays that we be "preserved blameless" in this condition "unto the coming of our Lord Jesus Christ." And now listen to him, "Faithful is he that calleth you who also will do it." Do what? Sanctify you wholly and preserve you blameless.



# NATIONAL DEFENSE: ARE WE READY AND FIT?

Rev. Hugh Bourgaize



It is no doubt as true as it is trite that the United States of America has never faced anything in international matters so colossal and forboding as that which confronts her today. Democracy and all the distinctly Christian values are gravely threatened from without as well as from within. Isolation! if Great Britain falls. Tragic unpreparedness to fight off four Major Powers glutted with the huge spoils of victory and insatiate in their demoniacal desire to impose a heartless and degrading thralldom upon the last great liberty-loving nation.

What is in store for those who resist this unspeakably unholy and inhumane aggression. Well, look about you and scan the news of the day. Starving, decimated Spain. A condition deliberately foisted upon her by the Axis Powers through the medium of the Civil War so as to make room in Spain for Germany's bulging population. See servile, bankrupt, dispirited, half-starved France. There is talk, in the event of an Axis victory, of the forcible sterilization of two million Britishers to prevent their revival as a nation. Other peoples battered and broken, slaving and languishing under the yoke of as cruel a tyranny as ever blackened the pages of history.

We as a people are just beginning to wake up. We say that all these nations have been asleep but the same sleep of death has been upon us. We do not seem to have learned much from their unpreparedness and fate. A belated concern is taking hold of us. Billions for defence and billions more if need be. Peace-time conscription and unprecedented outlay of man-power and munition-making effort.

Surely all who revere the past, honor the valiant dead, love the flag, respect the sacrifices that give meaning to its color and design, and love the land of their birth or adoption pray and desire that the United States of America shall survive the impending crisis forthrightly and gloriously. But in order to play our part well we need something more than billions in money, millions in man-power, many thousands in aircraft, and many hundreds in naval craft of all kinds. If we are to play the man and survive gloriously we need that immaterial, intangible yet tremendous asset and ally "morale," "spirit," that noble and invincible soul quality which so often in the past has proved itself to be the dominant factor in titanic struggle.

This that we call "morale" is a paradoxical thing. Its history doesn't always make good logic and yet the fact remains that, "Greater is he that ruleth his spirit than he that taketh a city." "Truth" in a man's soul or in a nation's soul "though crushed to earth shall rise again."

The unblessed English Navy under Drake, Hawkins and others defeated the scrupulously blessed Spanish Armada. Napoleon's legions shook Europe for twenty years; those ill fed, and scantily clad patriots always facing numerically stronger armies, always following and daring, always a step or two ahead of their sluggish foes—because they admired and loved Napoleon!

The French armies defeated and chagrined rallied again behind the mystical call and wraith-like figure of Joan of Arc and catching something of her purity of soul drove the English back across the Channel.

In the World War of 1914-1918, the Russians, though achieving some early victories seemed deficient in "spirit" and succumbed to the hammer-like blows of the unified Teuton Machine. The Italians, though in their native mountainous habitat, broke in disastrous rout before the supposedly inferior Austrians. The French amazed the

world with their consistent morale though there were occasions of actual mutiny, and there were very vulnerable spots in the governmental and political front. When the German spirit broke disaster was immediate, the invulnerability of her Juggernaut proving to be a bubble.

The praying, psalm-singing Roundheads under Oliver Cromwell seldom, if ever, lost a battle against the Royalists. It seems that they were strangely imbued with ideals and convictions and hatred of certain existing evils that filled them with such courage and strength as enabled them to sweep the field whenever they met the enemy.

Finland demonstrated almost unbelievable heroism in her defense against Russia and if her material resources had been equal to her spirit there would have been a totally different ending.

It is a puzzling thing, this "morale," but essential and basic as it is puzzling. Without it numerical and every other kind of preponderance must lead to ultimate failure.

It is something more than "the will to win" which failed Germany twenty-two years ago. It is something that goes deeper than the completest kind of physical preparation and the most elevated frame of mind. It is something more even than religious enthusiasm and fanaticism.

When Israel was religious they were often defeated but when they were *righteous* with God's *righteousness* nothing could stand before them. Here's the secret; not mere religion nor more religion, but righteousness before God and man. No matter what the adversity, adversary, or handicap the man whose soul is *right* with a God-given rightness never gives up, never desponds, never fails, and never dies!

As a nation we are religious but not righteous in the simple, basic way. We pray but our prayers are formal, cold and insincere. We attend the place of worship but there is comparatively little attendant moral and spiritual living. We keep our social and business engagements with meticulous care and even with zeal, but we *break* the Sabbath and all other holy laws flagrantly, deliberately, and with callous indifference.

We burn life's candle at both ends in roadhouses, saloons, night clubs, and dance halls, and foolishly expect to be fit to meet the greatest peril of our history! We curse and blaspheme—we commit all the sins, crimes, and enormities that Nineveh, Sodom, Gomorrah, Greece, Rome and Spain committed and blindly and boastfully expect to do what they could not do, namely, "get away with it" in the face of inexorable law, in a universe governed by a holy God!

If we are unprepared in material things for that which seems inevitable we are unfortunately little better prepared in our spirit. America needs to turn around and face God. We need to abandon places of dissipation and fill the churches with sincerest worship and attention to all that God would have us hear and know. We need to utterly abandon the futile, false sophistries of shallow, irreverent scholars and dig out the neglected but life-giving wells of historic truth and salvation.

"Righteousness exalteth a nation but sin is a reproach to any people." Unless we become righteous—and *practice it*, unless we turn to the Lord with a true heart, unless we have his morale within ours it is quite possible that in the coming test we as a nation may suffer irretrievable disaster. May it not be so! May we be "strengthened with might by his power in the inner man." May we be strong and brave; may we endure and triumph through God!

Renew your subscription to THE HERALD

## The Coronation of John Thomas.

BY JOHN PAUL.

John Thomas is gone. He received his call to come up higher on September 20, 1940, from his adopted home city of Tampa, Fla. It was very beautiful there, especially around Sunset Park, where he had been able to build a charming little bungalow, in which the world traveler could rest and await the golden sunset of a life day that had been marked with dew and winds and clouds and meridian sunlight. There were some very heavy clouds in the evening. But to him they were lined with silver; and their dark surfaces frowned in vain against the battering floods of light; and he and his friends were laughing in the joy of faith and watching a rainbow in all its colors, when the boatman came.

He had traveled farther as an agent for the kingdom of heaven than William Taylor. He had loved people, all people, with a tenderness that could hardly have been exceeded by the love of Saint John. The roll call in heaven may prove that his ardent testimony, always spoken in the language of the heart, has brought more sons of glory than the sermons of any bishop of the church.

He did not use great swelling words of man's wisdom; but spoke with fervor, and with an intelligence which impressed each audience, white, black or brown, that he knew what it was all about. He was brave without knowing that he was brave; a lion without a roar. He was unaware of a humility that readily impressed itself upon his associates, and upon the audience to which he preached and witnessed, and witnessed and preached. A humility which was well mixed with the other graces made available in Christ. Exotic graces that always made him seem as from another country, even when he was at home and among his kin.

John Thomas was one of our best arguments that Christians are saved not to die, but to live; that deliverance from sin was to enter life, not to enter heaven. With all such people, death is but an incident. They know that the key of death is in safe hands; they are proof against bombs, and sinking ships and Oriental plagues and wrecks upon the highways of traffic. But they are very responsive when that Voice says, "Come up hither." Rev. 4:1. We wish our sainted brother could have lived to witness the vindication of his homeland across the sea. Yet who knows but that he has seen it with a prophet's eye, among "the things which *must* be hereafter." No one that knew him felt that we could spare him; and we wait in trustful wonder to see what our heavenly Father will do about filling his place.

## Extra Fine Oxford Bible—Free!

For many years the Oxford University Press have printed and bound some of the finest editions of the Bible to be had on the market, and we propose to give one of these extra fine Oxford India Paper Bibles, with large type, references and concordance, to the person sending us the best reason why a Bible or a good religious book makes the most appropriate gift at Christmas time.

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PENTECOSTAL PUBLISHING CO., Louisville, Ky.

"As a man thinketh in his heart, so is he." Right or wrong thinking makes the right or wrong man."



# THE GREAT COMMONER'S LAST SPEECH

By William Jennings Bryan

## PART VI.

### DARROW AND EVOLUTION.

**B**UT to return to the philosophy of an evolutionist. Mr. Darrow said: "I say to you seriously that the parents of Dicky Loeb are more responsible than he, and yet few boys had better parents. . . ." Again he says: "I know that one of two things happened to this boy; that this terrible crime was inherent in his organism, and came from some ancestor, or that it came through his education and his training after he was born." He thinks the boy was not responsible for anything; his guilt was due, according to this philosophy, either to heredity or environment.

But let me complete Mr. Darrow's philosophy based on evolution. He says: "I do not know what remote ancestor may have sent down the seed that corrupted him and I do not know through how many ancestors it may have passed until it reached Dicky Loeb. All I know is, it is true, and there is not a biologist in the world who will not say I am right."

Psychologists who build upon the evolutionary hypothesis, who teach that man is nothing but a bundle of characteristics inherited from brute ancestors, that is the philosophy which Mr. Darrow applied in this celebrated criminal case. "Some remote ancestor"—he does not know how remote—"sent down the seed that corrupted him." You cannot punish the ancestor—he is not only dead, but, according to the evolutionists, he was a brute and may have lived a million years ago. And he says that all the biologists agree with him—no wonder so small a per cent of the biologists, according to Leuba, believe in a personal God.

### QUINTESENCE OF EVOLUTION.

This is the quintessence of evolution, distilled for us by one who follows that doctrine to its logical conclusion. Analyze this dogma of darkness and death. Evolutionists say that back in the twilight of life a beast, name and nature unknown, planted a murderous seed and that the impulse that originated in that seed throbs forever in the blood of the brute's descendants, inspired killings innumerable, for which murderers are not responsible because coerced by a fate fixed by the laws of heredity! It is an insult to reason and shocks the heart. That doctrine is as deadly as leprosy; it may aid a lawyer in a criminal case, but it would, if generally adopted, destroy all sense of responsibility and menace the morals of the world. A brute, they say, can predestine a man to crime, and yet they deny that God, incarnate in the flesh, can release a human being from this bondage or save him from ancestral sins. No more repulsive doctrine was ever proclaimed by man, if all the biologists of the world teach this doctrine—as Mr. Darrow says they do—then may heaven defend the youth of our land from their impious babblings.

Our third indictment against evolution is that it diverts attention from pressing problems of great importance to trifling speculation. While one evolutionist is trying to imagine what happened in the dim past, another is trying to pry open the door of the distant future. One recently grew eloquent over ancient worms and another predicted that seventy-five thousand years hence everyone will be bald and toothless. Both those who endeavor to clothe our remote ancestors with hair and those who endeavor to remove the hair from the heads of our remote descendants ignore the present with its imperative demands. The science of "how to live" is the most important of all the sciences. It is desirable to know the physical

sciences, but it is necessary to know how to live. Christians desire that their children shall be taught all the sciences, but they do not want them to lose sight of the Rock of Ages while they study the age of the rocks; neither do they desire them to become so absorbed in measuring the distance between the stars that they will forget him who holds the stars in his hand.

While not more than two per cent of our population are college graduates, these because of enlarged powers need a "heavenly vision" even more than those less learned, both for their own restraint and to assure society that their enlarged powers will be used for the benefit of society and not against the public welfare.

### DEADENS SPIRITUAL LIFE.

Evolution is deadening the spiritual life of a multitude of students. Christians do not desire less education, but they desire that religion shall be entwined with learning so that our boys and girls will return from college with their hearts aflame with love of God and love of fellowmen and prepared to lead in the altruistic work that the world so sorely needs. The cry in the business world, in the industrial world, in the professional world, in the political world—even in the religious world—is for consecrated talents—for ability plus a passion for service.

Our fourth indictment against the evolutionary hypothesis is that, by paralyzing hope of reform, it discourages those who labor for the improvement of man's condition. Every upward-looking man or woman seeks to lift the level upon which mankind stands, and they trust that they will see beneficent changes during the brief span of their own lives. Evolution chills their enthusiasm by substituting aeons for years. It obscures all beginnings in the mists of endless ages. It is represented as a cold and heartless process, beginning with time and ending in eternity, and acting so slowly that even the rocks cannot preserve a record of the imaginary changes through which it is credited with having carried an original germ of life that appeared sometime from somewhere. Its only program for man is scientific breeding, a system under which a few supposedly superior intellects, self-appointed, would direct the mating and movements of the mass of mankind—an impossible system. Evolution, disputing the miracle, and ignoring the spiritual in life has no place for the regeneration of the individual. It recognizes no cry of repentance and scoffs at the doctrine that one can be born again.

It is thus the intolerant and unrelenting enemy of the only process that would redeem society through the redemption of the individual. An evolutionist would never write such a story as "The Prodigal Son." It contradicts the whole theory of evolution. The two sons inherited from the same parents and, through their parents, from the same ancestors, proximate and remote. And these sons were reared at the same fireside and were surrounded by the same environment, during all the days of their youth, and yet they were different.

### HOW EXPLAIN BROTHERS.

If Mr. Darrow is correct on the theory applied to Loeb, namely, that his crime was due either to inheritance or to environment, how will he explain the difference between the elder brother and wayward son? The evolutionist may understand from observation, if not by experience, even though he cannot explain, why one of these boys was guilty of every immorality, squandered the money that the father had laboriously earned and brought disgrace upon the family name; but his theory does not explain why a wicked

young man underwent a change of heart, confessed his sin, and begged forgiveness. And because the evolutionists cannot understand this fact, one of the most important in the human life, he cannot understand the infinite love of the Heavenly Father who stands ready to welcome home any repentant sinner, no matter how far he has wandered, how often he has fallen, or how deep he has sunk in sin.

Your honor has quoted from a wonderful poem written by a great Tennessee poet, Walter Malone. I venture to quote another stanza which puts into exquisite language the new opportunity which a merciful God gives to everyone who will turn from sin to righteousness.

"Though deep in mire, wring not your hands and weep;

I lend my arm to all who say 'I can.'  
No shame-faced outcast ever sank so deep.  
But he might rise and be again a man."

There are no lines like these in all that evolutionists have ever written. Darwin says that science has nothing to do with the Christ who taught the spirit embodied in the words of Walter Malone, and yet this spirit is the only hope of human progress. A heart can be changed in the twinkling of an eye, and a change in the life follows a change in the heart. . . . It is because Christians believe in individual regeneration and in the regeneration of society through the regeneration of individuals that they pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Evolution makes a mockery of the Lord's prayer.

(Continued)

## REQUESTS FOR PRAYER

Pray for the return of a prodigal son and daughter to a distressed mother.

Mrs. J. L. H.: "Pray for my son who has been ill for some time, that he may be restored to health."

E. L. D.: "Please to pray for my husband who is in the National Soldiers' Hospital, that he may be healed."

## A Guide and Help to Spiritual Life

Some one has said that supreme joy comes to one who is disciplined physically, mentally and spiritually. "The Joy of Discipline" is one of the richest, most inspiring little books we have ever read. A prominent business man came into our office. We handed him a copy to read, and the next time he called he said it was the most wonderful book he ever read and that he so appreciated its message that he gave up cigarette smoking, and has absolutely no desire to take up the habit again.

This is a small, attractive book, but carries a wonderful message. Get it and read it and re-read it and circulate it. Results will be sure to follow. Fine to give a young man for Christmas.

"The Joy of Discipline," published at 75c. We offer it special at 60c, or two copies for \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

## The Story of Dr. Morrison's Conversions

Is most interestingly and touchingly told in "Remarkable Conversions."

Many inquiries come to us for some of Dr. Morrison's incidents and illustrations. Some of his very best will be found in this book. A gentleman to whom a copy of this book was given, remarked that he enjoyed it as he had no other book, as any time he chose to read a chapter, he could read what interested him most, without reading the book continuously. It is unusual, full of rich illustrations of the leadings and power of the Holy Spirit—a book that will bless you every time you read it.

"Remarkable Conversions, Interesting Incidents and Striking Illustrations," by H. C. Morrison, price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.



# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## That Florida Camp Meeting.

That Florida Camp Meeting which you have read about a number of times in THE PENTECOSTAL HERALD will be held in February this season. Definite arrangements have been made for its development.

When the land was bought, Dr. Morrison had an idea of forming an independent Holiness Association to control it, but later decided that it would be better if it were under the management of a more stable organization. He, therefore, deeded the ground to Asbury College and it will be under the direction of the Trustees of that institution. It has been agreed further that Dr. Morrison will be the main preacher of the camp for this year.

It will be the purpose of the authorities of Asbury College to operate the camp ground along strictly Holiness lines for the benefit of Holiness people everywhere who may wish to attend. It is planned, also, to develop the ground as a winter camp and trailer park for the Holiness people—especially for readers and friends of THE PENTECOSTAL HERALD and Asbury College. The camp meeting will be interdenominational, fully Wesleyan in its teaching, and will stand for the spread of Scriptural Holiness.

Upon request of Dr. Morrison, I have agreed to take over the management of the ground and lay plans for its development. The first step is to build a tabernacle where the meeting can be held this winter. The proposal is twofold: First, if we can find thirty friends who can give \$100 each, we will take this money and build a tabernacle during December and January. To each of these friends who makes such a contribution, the college will lease a lot upon which the friend may build a cottage which he may occupy at any time and all the time he desires. Second, we wish that hundreds of the friends of Holiness who will not be able to make a large contribution would send anything from a dollar up as a donation to build this tabernacle.

We built on the grounds last year a comfortable dining hall, a workers' cottage, and provided for sanitary and water conveniences. If we can build the tabernacle this year and provide for the second annual meeting, we shall have a start toward a camp ground that should become nationally known within a year or two.

Those who are interested in parking on the ground with their trailers in the winter may write directly to me. The ground will be available for trailer space about December 1. The only charge for parking will be a small sum to cover cost of water and electricity.

Write me a letter stating whether you are interested in attending the camp all or part of this coming February. If you can make a contribution send it to me as Treasurer. If you can give \$100 toward the building of the tabernacle, send it immediately. The first thirty people who make such a contribution will be given thirty of the choicest lots upon which they may build.

Z. T. JOHNSON,  
Wilmore, Ky.

## Bible Dictionary.

A better Sunday school lesson is prepared with the help of a Bible Dictionary. Besides the wonderful help derived from it, it is a real time saver for the busy person.

Smith's Bible Dictionary, \$1.50. Order from Pentecostal Publishing Co., Louisville, Ky.

### ASBURY RADIO PROGRAM.

Sunday Morning—7:30—8:00—Old-Fashioned Gospel Hour.

Saturday Morning—6:00—6:30—Special Gospel Hour.

Monday through Friday—6:00—6:15—Variety religious programs.

These programs are heard over WHAS, 820 on your dial.

LISTEN—PRAY—WRITE US.

J. Byron Crouse, Radio Director, Wilmore, Ky.

## The Christ and a Better World.

BY WILBER O. ALLEN, A.M., B.D.

### VI.

#### THE ORIGIN OF THE REDEMPTIVE HOPE.



HE hope of redemption is as old as the race. Traces of it are found in the oldest heathen literature. But it was so dimmed by superstitions and pagan practices that it ceased to function as a quickener of the spiritual life of the people. Israel preserved this hope, enriching and intensifying it until it found fulfillment in the coming of the Christ.

"The testimony of Jesus is the spirit of prophecy." We read the Old Testament scriptures in vain if we do not find in them the record of how this hope kindled the fires of devotion and patriotic zeal, of how it quickened the social and the individual conscience, of how it glowed amid the gloom of religious apostasy and national disaster, and of how it lifted mere tribal leaders of an obscure people dwelling among the hills into the vanguard of the world's progress. We shall not trace in detail the historic development, but it is our purpose to point out the origin of this hope, and to indicate a few of the more easily recognized features of its growth.

If we would understand the record of the divine revelation we must have an appreciation of its literary character. If we fail to discern in the scriptures their divine origin, we can never know the truth which they reveal; but we must also recognize that divine truth is made known through the medium of human speech. It is accommodated to the habits of thought of the men chosen of God to deliver his message, as well as to the immediate needs of the people to whom it came. If we fail to do this, we shall never sense the meaning of what we read, but we will read into the words our own preconceived opinions. We do not say that the author always knew the full import of his words; but we shall do well to start with the author's intent and go on to the deeper meanings as the revelation is developed in Old Testament history, and as the Holy Spirit guides us into all the truth. Words vary in their meaning as used by different men, under different circumstances, and addressed to different audiences. If we know the historical background, that traditions have been received from those to whom God has made himself known in the past, we may the better perceive how each message advances the divine revelation and prepares the way for the coming of the Christ.

Some supposedly able scholars have assumed that Israel borrowed from her more cultured neighbors all her highest religious concepts. They tell us that not till her contact with Assyria and Babylon in the eighth

century B. C., did even her most enlightened leaders rise to the concept of an ethical monotheism; and that not till after centuries of national disaster did these ideas gain acceptance with the patriotic portion of the people who returned from the exile. It is claimed that Ezra and his associates rewrote the early history of the nation, ascribing to the well-nigh mythical heroes of an early day a religious faith that never existed until later times.

Undoubtedly Israel was influenced by contact with other peoples, both near and far; but mostly that influence was degrading. It seems to me a far more reasonable hypothesis that the Hebrew ancestry had brought to Palestine a primitive Semitic tradition, and in the pure atmosphere of its lofty hills, alone with God and nature, there came to them sublime revelations of the divine majesty and power, and of his personal care and guidance. There was the further conviction that God had chosen them as the line through whom the redemptive hope was to be realized. Contacts with the culture of the cities of the lowland, and with more distant peoples, seduced the unthinking populace and their ambitious princes into imitation of the idolatrous forms of worship with their licentious practices; but the high-thinking patriots and zealous worshippers of their ancestral God were moved with mighty indignation against this departure from the faith. Thus the monotheistic tradition was brought into sharp contrast with these professedly liberal tendencies. We see no necessity for surrendering, in the name of scholarship, our belief in a covenant keeping God, who chose Israel as a people to receive and preserve revelations of his holy character; who quickened in them the hope of a redeemer; and who gave reality to that hope by the coming of the Christ.

That hope grew with the centuries. It was clarified as the time advanced toward fulfillment. But the kernel from which it sprang was found in the faith of the elect from the beginning. We believe that the name by which God was made known to Israel was intended to inspire hope. However that name was pronounced we do not know; but the meaning of the word *Iahweh* was the "Is-to-be."

We see a woman wrapped in the undressed skin of a beast, (Gen. 3:21), fleeing through a wild and barren region (v. 17). She fears the man whom she attends with slavish fidelity, (v. 16). She shudders at the wind as it whistles among the rocks, for it seems to be the accusing voice of God (v. 8). And most of all, she dreads the creeping serpent that besets her. Her only consolation is a cryptic promise that her offspring should crush the serpent's head (v. 15). As she presses her first-born to her breast her quickened hope exclaims, "I have gotten a man-child, the *Iahweh*." (4:1). If any one thinks this is too imaginative, we reply, "No one can ever read prophecy with understanding who has no imagination."

We see another picture, an old man and a youth climbing a mountain side. The youth is carrying a bundle of wood; the old man has in one hand an urn containing live coals, in the other a knife. "Father, here is the fire and the wood, but where is the lamb?" The old man replies: "The *Iahweh* will see to the lamb." (Gen. 22:8-14. Revised Version.)

In the ethical code of Israel, to many of the injunctions is appended the words, "I am *Iahweh* (the Is-to-be), your God." For ex-



ample, "Sanctify yourselves therefore, and be ye holy: for I am *Iahweh*, your God. And ye shall keep my statutes, and do them: for I am *Iahweh*, which doth sanctify you." (Lev. 20:7). The Lord is what he is-to-be. He is immutable. But the Hebrew conception of the immutable God is not to be confused with the Eleatic philosophy of unchanging being; nor with the pantheistic conception of the Egyptians. It is, above all, an ethical concept. Stanley Jones says, "We are no worshippers of the great god Is, but we do bow at the shrine of the Ought-to-be."

He is a covenant-keeping God. He will not fail his people; nor will he permit man to break his covenant either with God or his fellowman. He will show his mercy to children, and to children's children, "even to a thousand generations of them that love me and keep my commandments." (Deut. 5:10). Because he remembered his covenant with Abraham, Isaac, and Jacob, he visited a race of bondmen in Egypt and brought them forth out of the house of bondage. Because of his unchangeable love the captives in Babylon are brought back to the land of their fathers and rebuilt the temple to *Iahweh*. Because he had made an everlasting covenant with David, therefore must the Christ restore the kingdom to Israel. "For I am *Iahweh*, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6).

Men began to call on the name of *Iahweh*. we are told, in the days of Enos, son of Seth. Enoch believed "that he is, and that he is a rewarder of them that diligently seek him;" and for a reward he escaped the death penalty by translation. Lamech's faith saw in the birth of his son Noah a pledge that the curse would be lifted from the earth. God's unfailing mercy, even while meting out justice, is seen in providing a covering for Adam's sin and shame when he is driven out of the garden; in placing a mark on Cain, yet banishing him from the face of *Iahweh*; in the saving of Noah and his family from the flood though so grieved in his heart that he determined that he would blot man from the face of the earth; and in his promise to dwell in the tents of Shem.

### Pineland College's First Birthday

One year old and almost three times as big! That is the record of Pineland College. Pineland opened the fourth of October last year with seven students. When school opened this year there were applications enough to fill the two dormitories. Several boys withdrew their reservations, making a few vacancies.

Working half of their way through the first two years of regular work on a co-operative plan, the students are fortunate in many respects. Their housing facilities and plant are new and comfortable; their surroundings quiet and delightful; their recreation and work healthy and invigorating, their professors well trained and spiritually minded; their environment religious.

The administration is well pleased with the school's rapid advancement and is planning to expand the housing facilities in keeping with the steady increase in enrollment. The buildings are situated on a high pine ridge and are modern in construction. There have been five buildings erected the last year, the boys' dormitory, the girls' dormitory, the administration building, the dining-room and kitchen, and the science building. The school's greatest need at the present is a small chapel to be used for their religious services. This could be built for \$5,000.

Pineland is grateful for the new 32-passenger bus which the students use to go to church and on pleasure trips. We are grateful to Mr. L. A. Luce for his help in securing the bus.

The school has just closed a great revival which was led by Rev. Marvin Green, of Savannah, Ga. The services have proved a blessing to us all and many souls have been won for the kingdom. The school is looking

## A MOST HELPFUL GIFT

Has it ever occurred to you that Christmas time is an opportune time to place in the hands of your friends something that will be helpful to them? These days we are not so much in need of ties, handkerchiefs, candy and the like, as we are some real spiritual food that will feed the soul. Really, thousands of people are hungry, and do not let it be known; but if you will have the postman leave them sixteen pages of good spiritual food each week, they will read it and their souls will be fed by it. You would be agreeably surprised to know how few would not read and appreciate it.

Of course, you know we refer to the weekly visits of THE PENTECOSTAL HERALD, and you can send it to father or mother, son or daughter, uncle or aunt, your barber, merchant; in fact, any one in whom you are interested, and we will send them a card at Christmas time, announcing your name as the sender.

It might not be a bad idea for you to ask God's blessing on them each week, that THE HERALD might mean their salvation or sanctification; or at least, a spiritual blessing.

Think up the names and addresses right now and write them down. The sooner you send them in the better for you and us. The cost to you would be only \$1 a year for each gift. Can you think of anything that would be better!

Name . . . . .	Name . . . . .
Address . . . . .	Address . . . . .
Name . . . . .	Name . . . . .
Address . . . . .	Address . . . . .
Name . . . . .	Name . . . . .
Address . . . . .	Address . . . . .
Name . . . . .	Name . . . . .
Address . . . . .	Address . . . . .
Name . . . . .	Name . . . . .
Address . . . . .	Address . . . . .

forward to having Dr. H. C. Morrison with us this winter..

There are seven states represented in the student body and a fine group of students they are, many of whom are preparing for definite Christian service. Remember us in your prayers that God may use Pineland for the advancement of his kingdom.

(Continued from page 2)

### NOTES FROM A TRAVEVLER'S LOG.

"As by the light of opening day  
The stars are all concealed,  
So earthly pleasures fade away,  
When Jesus is revealed.

"Creatures no more divide my choice;  
I bid them all depart:  
His name, his love, his gracious voice,  
Have fixed my roving heart."

### VI.

Bishop Candler strikes another note which we all may heed. He says: "A certain writing reformer exhorts the churches to 'proclaim social aims worth fighting for, not a mere selfish gospel of safety.' Now all this sounds very fine, but it is in truth quite shallow and utterly at variance with the teachings of Jesus Christ; moreover, it is contrary to the facts of history and the principles of Christian experience. When the churches cease to preach the imperative necessity of individual salvation, the sum of social reform and public benevolence will be dangerously diminished among men. The sources of all good are found in the springs of individual faith; and when these are dried up, moral and social life withers in a parching atmosphere of worldliness."

This reminds us of a preacher in a Methodist pulpit saying: "There was a time when I preached individual regeneration, but now I preach the regeneration of society." Now as far as we know that man did neither. It

has been the glory of Methodism that she had preachers who preached personal salvation by which men and women repented of their sins, got converted and transformed by grace divine and then cleaned up their homes and neighborhood. The "social gospel," so called, has very little regenerating power. It puts paint and whitewash on society that is rotten at the heart.

### Soon Out Of Print.

Create interest in missions while an intensely interesting book is available. "Ukanya," the title of the book, is also the name of the African girl about whom it is written—her memories of childhood, her father's marriage to numerous wives, her fleeing to the mission, her conversion, her journey to and life in the Normal School, the death of her sweetheart, her trip to America, all hold one spell-bound. You will want to read it again and again, and will enlist others in the cause by loaning it.

"Ukanya," by A. M. Anderson, published to sell at 75c. We offer it at 60c or two copies for \$1.00. When these copies are gone, the book is out of print. Order from Pentecostal Publishing Co., Louisville, Ky.

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Rev. O. H. Callis, D. D.	

(Continued from page 1)

hand of the Father, his power to forgive sins, to cleanse and sanctify souls. The baptism with the Holy Spirit is a tremendous epoch in the history of a child of God and wonderfully confirms and establishes the faith of those who receive him in his in-coming, cleansing, and abiding.

How wonderful it is that the third Person of the Trinity, one and equal with the Father, should come to abide, to comfort, illuminate, and empower the child of God for service. We can think of nothing more marvelous in the scheme of redemption than that God, from whom we were separated by sin, should separate us from sin through the merit of our blessed Lord and Saviour and come to indwell us. With what diligence, humility, self-examination, and earnestness we should pray, wait, long for and receive the Holy Spirit, and having received him how humbly we should walk in obedience to his blessed guidance.

There is this that should be remembered carefully. The Holy Spirit will never guide us into any teaching or action out of harmony with the plain teachings of the Word of God. This should be a final test in all impressions and leadings and if we should be impressed or feel led to say or do anything that contradicts the Word of God, as taught in Old Testament and New Testament Scriptures, we must conclude at once that it is not the leading or impression of the Holy Spirit. He is always and absolutely true to the Scriptures and the teachings of Jesus.

In the Epistle to the Ephesians, from which we have selected our text, we find constant reference to the Holy Spirit, his presence and his holy offices in the Church of God and the individual child of God. It is in this Epistle that we learn that we are "sealed with the Holy Spirit of promise." It is here we are taught that through Christ we have "access by one Spirit unto the Father" and "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20, 21, 22. It is in this wonderful Epistle that the Apostle gives us a description of the result of the indwelling of the Holy Spirit, saying, "For

the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord."

Immediately following the Text, in which we are commanded, "Be not drunk with wine, wherein is excess; but be filled with the Spirit," the Apostle goes on showing the result of such filling. He says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." How blessed is such an experience. What more could we ask than that the great scheme of redemption provides for the forgiveness of all our transgressions, the cleansing away of all our unrighteousness, and the indwelling of the Holy Spirit to bear witness to the truth of God's Word, to the Deity and saving and sanctifying power of the Lord Jesus Christ? Then, let us see to it that we be filled with the Spirit, that we be intoxicated with the indwelling and empowering of the Holy Spirit, who shall bring into us the spirit of the Lord Jesus, who shall make us more and more like the blessed Christ, ever remembering that the spirit of Christ is the spirit of holy courage, that would bear witness to the truth and who knew it meant the cruelty of the Cross, and a spirit of forgiveness and pity that could pardon and pray for those who nailed him there. The indwelling of the Holy Spirit means that we shall become wonderfully Christlike in our absolute faith in the Eternal Father, his Word and blessedly submissive to his will, and, at the same time, greatly concerned for the salvation of the people, always bearing about with us an attitude of pity, humility and mercy and love, even for our enemies. O that we may know what it means to be filled with, comforted and empowered by, the indwelling of the Holy Spirit.

### Holiness Convention in Louisville.

Finding I had a few days in Louisville before making my western trip I arranged with Rev. Orville Maish, pastor of First Nazarene Church, to engage in a holiness meeting with his congregation, inviting all others interested in this work to be present with us. The services were announced and I preached only in the evenings, Sunday afternoon and Sunday evening. We had a large attendance at the first service, and there was constant increase until on Sunday afternoon the large auditorium was packed, with many in the gallery. Brother Maish, pastor, is a fine, courteous, devout man, and has been able to accomplish a fine work in the Nazarene Church, this city. He has an excellent organization, and a choice people.

On Sunday afternoon eight or ten pastors from various churches were present, and took a deep interest in the services. The advertisement of the meeting in the *Courier-Journal* went out over the country and we had a number of visitors Sunday afternoon and evening, from Elizabethtown, Frankfort, LaGrange, and Obannon. One evening fourteen members of one of the churches across the river attended the convention in a body. One of our Methodist pastors across the river gave me a cordial invitation to preach in his church which I hope to accept at some future date.

During the meetings a number were at the altar and some definitely blessed. There was every indication that a great revival was possible if we could have continued the meetings long enough to give the Word and Spirit opportunity to get hold of, bless and save the people. I was glad to become acquainted with this devout body of aggressive people at the First Church of the Nazarene, and we are hoping to be able to devote some time, at least once a year, to an earnest holiness convention, in Louisville. We believe there are a large number in this city who would gladly respond to the preaching of the Baptism with

the Holy Spirit in sanctifying power. I don't know when I have met a more appreciative, zealous people than members of the First Church of the Nazarene and other denominations who attended these few evening services which concluded Sunday evening, October 20. May the Lord bless the seed sown. Louisville, like other cities, needs a wide, deep, spiritual revival.

H. C. MORRISON.

### Attention!

We call special attention to an article in this issue of THE HERALD written by Rev. Hugh Bourgaize under the head of "National Defense: Are We Ready And Fit?" I want the readers of this paper to be sure to read this article; it is very suggestive and calls our attention in a most forcible way to the importance of righteousness. At a time like this nothing is more imperative than that we walk righteously before God. In view of this fact, there is no doubt but there should be widespread repentance throughout this nation, in the Church as well as in the world.

H. C. MORRISON.

### What's The Matter With America?

MRS. H. C. MORRISON.

ANY people complain of 'hard times' who bring them upon themselves. When all goes well with them and they have sufficient to lay by something for the proverbial 'rainy day' they, instead, buy all the fads, go to all the latest movies, get a new automobile, and all that goes with a rapid-moving life. If they would continue to live in a modest, comfortable way and lay by the extra that may have come their way, then when reverses come and the days are not so prosperous they would have something to fall back on, that would save them from much embarrassment financially and reputably.

Dr. Sheldon says: "What is the matter with America? One answer to this question is, 'Nothing.' Another answer is, 'Everything.' Somewhere in between these two answers there may be some sort of an answer that will fit the question. The attempt that is here being made will not satisfy the superficial optimist. Neither will it gratify the rabid pessimist. But perhaps there are enough other Americans who will agree to some of the conclusions reached in this discussion.

"It is not easy to diagnose the sickness of an elephant, neither is it always easy to do the same thing for a baby. And one reason for the difficulty is the inability of the elephant and of the baby to tell the doctor just where the pain is. If America could only speak for herself we might be able to know just what to prescribe. In the absence of any such intelligent voice of the patient, and in the presence of a multitude of doctors who do not agree among themselves concerning what is the matter, it may not seem to be an act of presumption on the part of this particular practitioner who has not been called into consultation, to say what he thinks is the matter.

"The first thing that is the matter with America is the way she is spending God's money. There is a verse in the Bible which says: 'The gold is mine, and the silver is mine, saith Jehovah of hosts.' (Haggai 3:8). That is an economic statement which the human race has never taken seriously, not even Christian disciples. It is not a theological statement, it is economic. And if it were obeyed as an economic law, it would change the pages of history as no other one thing obeyed by mankind.

"Practically this is the way America disobeys this economic law of the use of God's



wealth. According to the cold financial figures of Uncle Sam's bookkeeper in the Internal Revenue office, America spends annually the following sums of God's gold and silver for these items which the language of the Internal Revenue calls 'luxuries' or 'non-essentials':

"For face powder, cosmetics and perfumes, \$750,000,000; for cigarettes, cigars, tobacco and snuff, \$2,110,000,000; for jewelry, \$500,000,000; for joy rides, movies and races, \$3,000,000,000; for furs, \$350,000,000; for chewing-gum, \$50,000,000; for ice-cream, \$250,000,000; for luxurious service, \$3,000,000,000. And other items, making a round total of \$22,000,000,000 spent by America for what Uncle Sam himself, the financial custodian of the pocket-book of America, calls 'luxuries.'

"Over against this way of spending God's money is the item of the amount spent by America—not voluntarily, but by compulsory taxation from which the citizen cannot escape—the sum of \$1,000,000,000 for education. I failed to pass my higher mathematics when I graduated from my University, but I did get far enough on to know how to subtract \$1,000,000,000 from \$22,000,000,000. And that is the difference between what America spends for 'luxuries' compared with what she spends for education. And the expense for education is compulsory.

"It is interesting while we are going to school to note that the amount America spends annually for face powder and its accompaniments is almost as much as she spends for her entire educational system. Looks as if America thought about as much of the outside of her head as of the inside. And as a matter of astounding fact, the amount actually spent by America for face paint annually exceeds all she pays for the salaries of the teachers in all the high schools who are trying to get something into the heads of pupils in between times while they are applying the paint on the surface.

"It would be an exceedingly interesting item to guess over if the American people had to pay for their education by voluntary giving of Jehovah's gold and silver, instead of having it extracted from their pockets by the state. Class in Arithmetic in America, stand up. If America spends *twenty-two times* as much for 'non-essentials' as she spends for *Education*, and spends the *twenty-two times* as much voluntarily for the 'non-essentials' as she spends by enforced taxation for education, how much would

America spend for education if it were left to her to do it voluntarily?"

## Unite With Federal Council Action

BISHOP JAMES CANNON.

On September 19th, the day before the last meeting of the Executive Committee of the Federal Council of Churches on September 20th, in New York, a conference was held in Washington by some temperance workers concerning the lack of any provisions in the Conscription Act for the protection of men in the Training Camps from the greed and the evils of the liquor and vice traffics. With President Wilson's active support the 1917 Selective Draft Act contained strong and effective provisions against the evils of intemperance and vice. Following this conference a statement was prepared, which was presented to the Executive Committee of the Federal Council on September 20th, and was unanimously adopted. It is as follows:

Whereas, in the Selective Service Draft Act of May 19, 1917, providing for the mobilization of the man power of the nation during the World War, provision was made in that Act to protect the men in the armed services of the country from the evils of intemperance and vice; and

Whereas, the Congress of the United States has recently, on September 16, 1940, enacted a Selective Draft Act providing for the calling during peace time of large numbers of our citizens into the military service for the purpose of training; and

Whereas, no adequate provision has been made in the Act for the protection of the physical and moral welfare of the men during such training, therefore be it

Resolved, that we respectfully urge the Military and Naval authorities of the United States to promulgate such regulations as will adequately safeguard the moral and physical well-being of the men who during this training period are called for this service to their country.

In view of the great importance of the matter involved in the above action of the Executive Committee of the Federal Council, I am writing to the secular and religious press, hoping that this action may be published throughout the country. All religious, temperance and welfare organizations, and individuals desiring to protect the physical and moral welfare of the men in the Training Camps, as was done in 1917, are urged to unite with this action of the Federal Council and to pass resolutions, or write personal

letters, addressing the same in care of Hon. Morris Sheppard, Senate Building, Washington, D. C., who will see that they are transmitted promptly to the proper Military and Naval authorities.

Newspapers are asked not only to print the above action of the Federal Council, but to write editorials urging the War and Navy Departments of study carefully the effect of the provisions of the Selective Draft Act of 1917 concerning intemperance and vice, which greatly aided in turning out the cleanest, most physically fit army the world had ever seen. It is proper to say that General Pershing and Admiral Sims co-operated to render effective in every way possible these provisions of the Draft.

## BUY NOW FOR CHRISTMAS

We are constantly on the outlook for something good at a low price to offer to our friends and customers. We have just bought the remainder of an edition of a very attractive child's Bible. It has good type, beautiful full-page colored illustrations, a calendar for the daily reading of the Scriptures, beautifully bound with overlapping edges, stamped in gold on back and backbone, and put in a black moire box, published to sell at \$1. We offer them while they last at 60c each, or two copies for \$1, postpaid. An ideal gift for a Sunday school teacher to give a class at Christmas time, or for rewards. Order of THE HERALD Office.

## And Thou Philip.

"... a Christian note is heard throughout the book ... a splendid story suitable to all ages. If you care for wholesome excitement and romance, you will make no mistake in reading this book."—*Christian Observer*.

"Written in a clear style, presenting beautiful characters as the heroes, teaching the same high moral and spiritual lessons, thrilling us with a beautiful romance. To start to read it means to finish it before you can put it down. We cannot have too many books of this character."—*The Watchman Examiner*.

"And Thou Philip," by David P. Allison. Price \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

## Dr. Ridout's Itinerary in Brazil.

July to March, 1941, Brazil. Address care Rev. C. L. Smith, Rua Sampson 610 Sao Paulo, South America.

# Asbury Theological Seminary Prayer Band

We have, by gracious experience, learned that God answers prayer. We can think of nothing more important than the educating and sending out into a world where there is so much unbelief, both within and without the Church, so much ignorance with reference to vital religious truth, as an educated, Spirit-filled ministry who are rooted and grounded in the Word of God.

We very much desire to enlist a large number of the Lord's sanctified people to join us in prayer and contributions for the building up of Asbury Theological Seminary. We have at this time, a wonderful opportunity for enlargement and forward movement, and need your prayers and offerings.

We do not believe there is any way in which you can invest some of the Lord's money to better advantage than in assisting and sending forth a truly spiritual ministry to preach regenerating power, sanctifying grace and devout, holy living. Just now we are in great need of money for enlarging our Seminary. Will you not become one of our Praying Band for this work?

Clip out the attachment of this appeal, assuring us you will join us in prayer, and indicating how much you will contribute toward the carrying on of this Seminary work. Send word of sympathy and help to Mrs. H. C. Morrison, Box 774, Louisville, Kentucky.

Faithfully your Brother,  
H. C. MORRISON.

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I hereby promise to join your Band of Prayer for the blessing of God upon, and the enlargement of Asbury Theological Seminary. I also promise to give for this work ....., this contribution to be made as soon as possible.

Name .....

Address .....



## OUR BOYS AND GIRLS

HUGH BARNETT.

From The Youth's Evangel.

"A letter for you, Dad!" Garry Barnett threw the mail in at the kitchen door, and ran on down the street.

Mr. Barnett opened the letter, and as he read, his wife who was ironing, noticed that the paper was shaking in his hand. When she could not bear the suspense another second, she set her iron on the stove and said, "Well, what is it?"

Mr. Barnett answered, "This is from George. The doctors have ordered him South for the winter. They say the pine woods have done a lot for him, and now if he goes where the air is mild and the weather not so changeable as it is here he has a chance for getting better. He asks us to take Hugh for a few weeks, until he finds the place that will best suit him."

"Take Hugh! Well, I've always been afraid that boy would be dumped on us. But we can't have him here. That's out of the question. It isn't fair for George to ask such a thing."

"Haven't I got enough to do to take care of my own family? But still that isn't the point," and her voice was far from sympathetic.

"Why can't we do it?" asked Mr. Barnett. "I am the only relative George has and I owe him a lot the way he fathered me when I had no one else to look after me. He has always been the best brother in the world and I am glad to do what he wants me to; that is, meet Hugh on the eighteenth at his Aunt Harriet's in Hazelton. The eighteenth, why that is day after tomorrow."

"At Hazelton! Why that is a hundred miles away. Does George think you have nothing to do, I wonder? I must say he has plenty of nerve."

"Now, Mary, have you forgotten that I quit my work and helped you take care of your crippled father for more than a year? Did you ever hear me complain about it? We did it because it was just what we should have done, and now we will do what is our plain duty and I hope there will be no fretting about it."

"I told you the extra work was not the objection I have. Don't you know how I have always taken care to teach Garry good morals, and good manners, and have taken every precaution to keep him away from bad company and evil influence, and now would you expect me to be willing to take into our nice clean home a boy who has had no schooling and no training by any woman, for the last seven years? I think he was only five when his mother died? It isn't fair to your own boy, to bring in one who cannot help being a rough, long-haired, uncouth creature of the woods, to be his shadow everywhere, and to mortify him in school by his ignorance of books."

"Now, look here, Mary. You mostly have your own way, but this time I am settled on what is right and I will do it at all costs. In the first place, if you don't want Garry to be a companion for poor Hugh, he need not room with him. We can move all that junk from the corner room next ours, to the garage attic and have that room cleaned for Hugh. He will no doubt feel more at home with a room of his own."

"Indeed, I'm too busy to do any housecleaning this week," she almost snapped the words out.

"All right then, I'll go down and get Tim Jones and his wife to do it. They'll be glad of the work. I'll have them paper it, too. Do you want to select the paper?"

"No. This is your treat. Get what you like, and you will be better pleased."

If Mr. Barnett had not been accustomed to his excellent wife's ways, he might have been heavy hearted. But he was sure he was right, and so went ahead with a hearty good will.

He found among the old things in the corner room an iron bed and a

stand with two rice drawers, and an unbroken chair all of which had been in the house when they bought it two years ago.

As Mr. Barnett supposed, Tim and his wife were glad to get the work, for they were not kept very busy in their line as decorators. By noon of the day following Mr. Barnett had the pleasure of seeing everything complete for Hugh's reception. The last thing added was a mirror which he found when he was going to burn a box of old papers. That was hung over the stand.

"I'll take you along, Garry, if you'd like to go," said Mr. Barnett to Garry, when he was starting to Hazelton next day. Garry did not care to go, for his mother had made him sour toward his cousin.

Mrs. Barnett had worked herself into a nervous headache before her husband and Hugh returned. She was so sure they would be mortally ashamed of this boy who might just as well have been left with his mother's sister at Hazelton.

You can scarcely imagine her surprise when she met, instead of the ogre she was looking for, a great, fine-looking fellow, who though a few weeks younger than Garry, easily weighed a third more. He was the picture of health, and manly in poise and manner as a boy out of his teens. Had he been raised in a fashionable hotel he could not have had better table manners. He was easy in his conversation, using the best of English in every sentence he spoke.

Mrs. Barnett could only keep saying, "How is this? Where has the boy been?" And the explanation was, that his father, being a good man and a scholar, had taught him in books as naturally and far more effectually than if he had been in a large school.

Garry gave his mother a pretty good home thrust, when they were alone, by saying, "I guess, Mom, Hugh will be ashamed of me, instead of our being ashamed of him."

Dear Aunt Bettie: How are you? Fine, I hope. I am better now. I have been sick. I went to church Sunday night. I do love to go to Sunday school and preaching. I am not feeling well now, but I thought I would like to write a few lines. I wrote once when I was fifteen. I am sixteen years old now. Peggie Carr, my girl friend, is seventeen years old. I have many Christian friends. I would like to see this in print.

Eva E. Burgess,  
Hickman, Ky.

Dear Aunt Bettie: I wonder if you will let me have a little space on page ten? I am a member of the Baptist Church. Rev. Hutton is our pastor, and we like him fine. I love to attend Sunday school; am teacher of the Intermediate Sunday school class. I enjoy reading the letters on page ten. I am glad there are so many boys and girls living for Jesus. I am glad we have such a wonderful Savior. It is such a joy to know and serve him. I want to live closer to Jesus each day and help others to know and serve him. My father and mother are both dead. I have three brothers and three sisters living. I am twenty-four years old, five feet, and weigh 138. Have brown hair, blue eyes and fair complexion. My birthday is September 27. Have I a twin? Will try to answer all letters and cards received.

Ora Southall,  
Rt. 2, Box 33, Gay, W. Va.

Dear Aunt Bettie: Will you let a big, eight-year-old boy have a little space on page ten? I am at grandmother's and she takes the paper. Daddy is a T. V. A. man, so I've lived in Tennessee. I like to stay at grandmother's, for she lives in the country. I like to ride the mules back and forth to the field. I have a little pun, some cats and bantam chickens. I like Bible stories. Dad and Mother

went to hear Dr. Morrison when he preached at Jackson. I want to be a great man like him when I grow up. I say my prayers at night and try to be a good boy so the Lord will love me. Mary Sue Sherrill spent one week with me out here at grandmother's. She's my cousin, and Dorothy Cooper spent one week; she's my cousin, too. We had a good time.

Carlis Cooper,  
Rt. 1, Pinson, Tenn.

Dear Aunt Bettie: This is my first letter, and hope to see it in print. I am ten years old. I have one brother older than myself and one sister younger. I have brown hair and gray eyes. My birthday is October 14. Have I a twin? If so write me. I am in the sixth grade in school. I enjoy reading page ten very much. I go to grandmother's to read The Herald. I weigh 63 pounds. I go to Fairview Sunday school.

Wilma Brennecker,  
Rt. 1, Box 53, Millersville, Md.

Dear Aunt Bettie: This is my first letter to The Herald, and I would like very much to see it in print. I am fifteen years of age, and five feet, three. I have black hair, dark brown eyes and in the tenth grade. My hobby is playing the piano. Most every Sunday night I play for the Young People's meeting. I belong to the Baptist Church. This spring I had the pleasure of hearing Brother Morrison during the time he was holding a meeting at the East McComb Methodist Church. I hope to receive letters from the Christian boys and girls who are readers of page ten. I will try to answer all letters received.

Sarah Louise Howell,  
222 N. Myrtle St., McComb, Miss.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? We don't take The Herald, but my dear old grandmother does and she lets me read them and I sure do enjoy them. Grandmother is 83 years old, and is bedfast; can't do anything but read for pastime, so I hope this will be in print so she will be surprised when she gets her paper. I am eleven years old and am a Christian. I do like to go to church, and also like to listen to the good singing and preaching over the Radio. Can anyone guess my middle name? It has four letters in it; begins with O and ends with S. If any one can guess it I will send you a present.

Glena Hardin,  
Mullikin, Ky.

Dear Aunt Bettie: I read with interest your Boys and Girls' Page. My hobby is collecting old songs composed before the twentieth century. Some of my favorites are, "From The Cross To Crown," "A Light at the River." I wonder if anyone has the words to the song, "Be at Home Soon, To-night," and "I am Thinking To-day," or any others; would be glad to exchange with you. I also have a number of old books; one by John Wesley, entitled "The Saint's Everlasting Rest."

H. C. McNew,  
Wildie, Ky.

Dear Aunt Bettie: Do you have room for an Illinois girl? I am happy to tell you I am a Christian. We go to Sunday school almost every Sunday. Our pastor is Rev. H. Hasewinkle. He is my Bible School teacher. When I was eleven and a half years old I learned 500 verses from the Book of John. Rev. Hunter, from a place near Chicago, sent a letter to our school and asked if any wanted to learn the verses. I learned them within two months. I said some in public. I don't know them all now. I got seven good story books, a scripture pin, and a New Testament. My desire is to be a missionary in Asia. Would those who read this letter please write and tell me more about it. I have four sisters and one brother. I am sorry to say I have red hair. To go with my hair, I have some freckles. Please guess my first name, starting with R. and ending with E. I would be happy to see my letter in print. I would like to receive letters from every state, and

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from other countries as well. I almost forgot to tell you my age, thirteen and a half. Write to me every one, boys and girls.

Eileen Zimmerly,  
Rt. 1, Marshall, Ill.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a girl thirteen years old. I have blue eyes, fair complexion and blond hair. I go to the Methodist Church. My sister and I joined the church last May. I would be glad to hear from all the boys and girls from all over the U. S. I should like to exchange snapshots with you. A few of my hobbies are playing the piano, collecting stamps, and hiking. Let the letters fly to Eileen Marie Raines, Box 217, Boaz, Ala.

**GALILEAN FISHERMAN.**

"Galilean Fisherman" is "a manual in personal evangelism," by S. A. Witmer, M.A., Dean of the Ft. Wayne Bible Institute. It is an excellent reader and will prove an inspiration and blessing to all who read it. But it is more. It is a splendid text for a short course in evangelism, arranged in such a way as to appeal to any class of students or church people who may have interest in the great subject of Christian evangelism. It is an excellent work in this specific and challenging field. I would heartily recommend it to Bible schools and colleges that have a course in evangelism. And I recommend it to every child of God as a help in the business of soul winning.—Peter Wiseman.

"Galilean Fisherman," by Witmer, Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

**Renew your Herald today.**



## FALLEN ASLEEP

BOWEN.

Mary Leona Bowen, wife of William D. Bowen, departed this life in her home at 530 E. Comanche St., Normal, Okla., September 7, 1940. She had been a subscriber and reader of The Pentecostal Herald for more than thirty years. For many years her health had been failing. She could not always attend church services then she would turn to her Herald. She especially enjoyed Dr. H. C. Morrison's weekly sermons. Services were at the Myer and Myer Funeral Chapel; burial was at Fairview, Okla., cemetery.

She leaves two daughters, two sisters and one brother. Her life was one of Christian service.

Dear Jesus, you call your loved ones  
To the Glory world above,  
Away from pain and sorrow  
To that beautiful home above,  
Not made with hands,  
Eternally in the Heavens.

A Sister,  
Sarah Greenhaw.

## Young Girls Like

Our beautiful little Testament bound in white (washable), good type, neat in size, put up in a beautiful little gold box. Price 60c. The Herald Office.

## DIVINE GUIDANCE.

E. E. Shelhamer.

"I will guide thee with mine eyes."  
"In all thy ways acknowledge him,  
and he shall direct thy paths."

May we always be sure of Divine guidance? The following simple rules may be helpful:

1. Be absolutely sincere.
2. Let one and only one, thought actuate you—the glory of God.
3. Be as willing (if God wills) to have your request denied as granted. "While place we seek or place we shun,

The soul finds happiness in none;  
But with my God to guide my way  
'Tis equal joy to go or stay."

4. Do not become agitated. If you have honestly missed God's first plan, he is considerate and glad to give you another opportunity. Believe him!

5. Remember, God and his providences lead in only one direction at a time; therefore, never adopt a new course until you feel equally clear to abandon a former course.

6. Always recognize that you and your plans are his property. If so, you can afford to be set aside and unused if he can afford it, since your eye is single. The longer the delay, the larger the pay.

7. Be willing to submit your plans to your superiors. If your leadings are wholly of the Lord, they will survive all opposition. The more you are abused, the more you will be used.

8. Rest! If you are wholly his, everything that comes to you is either sent or permitted by him. If sent, then it is the very best thing that could come. If permitted, he stands ready, if you only believe, to rule and overrule all for your good and his glory.

9. Wait! When you do not know what to do, simply do nothing. Wait until the fog clears away. Do not force a half-open door. A closed door may be providential. Ability to hold still while under pressure gives God unlimited sway. A hurry spirit is always from beneath. "He that believeth shall not make haste."

10. Above all, see to it that all self-interest and self-seeking are

gone. Few are wholly free from unsanctified ambition. Some believe they are, but the fact that they are uneasy when opposed is proof of lack of perfect resignation. Being dead to all things but God will enable one to keep calm, and make him responsible as to the outcome.

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With hearts that are tender tonight  
we assemble

Doing honor to him who is leaving  
us soon;

Our farewells are spoken with lips  
that must tremble;

Had he remained with us, how  
great were the boon!

When duty has called him he never  
will slumber,

He is off and away in response to  
her call;

And this is the reason he goes from  
our number,

In Immanuel's service, who died for  
us all.

How sweetly and meekly he followed  
the Savior!

Here his life was indeed a melodi-  
ous hymn.

We shall ever remember his Christlike  
behavior;

And time has no power that remem-  
brance to dim.

Repentance and faith, bringing regen-  
eration:—

Of these themes from the Bible a  
preacher was he;

And with glory he proved, by a clear  
demonstration,

That a man, through God's grace,  
truly holy can be.

Sacrificially, gladly, with fruitful en-  
deavor,

For the Kingdom he labored that  
souls might be won.

How great is his recompence, laid up  
for ever

In the City of Light, where they  
shine as the sun!

His family aided (I utter no fiction)  
His pastoral service with lives that  
were true,

With their labors abundant; and so  
valediction,

And affection, we speak to that  
family too.

"My time of departure," said Paul,  
"is now nearing,

My course is now finished, the faith  
I have kept;

I'm for sacrifice ready, at Jesus' ap-  
pearing

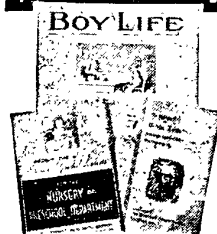
A crown I shall wear." The friends  
of Paul wept

When they learned of his leaving, yet  
for his promotion

I know they rejoiced. And our  
brother today

These words apostolic, with sincere  
devotion,

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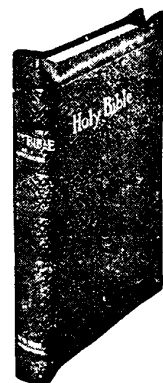
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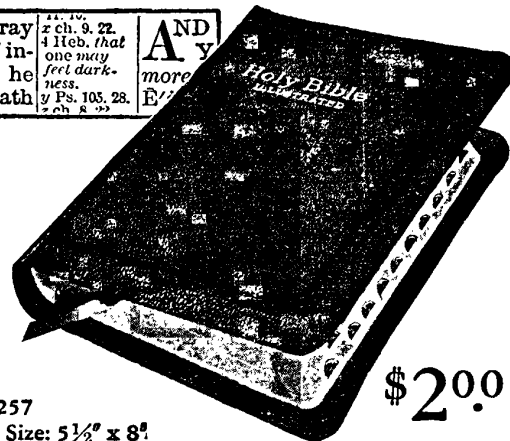
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Their sense somewhat altered, to  
us here can say.

Though now in our midst he no long-  
er shall tarry,

And "the tear of regret will intru-  
sively swell,"

There's a Land of Re-union, whose  
vocabulary

Contains not that sad word of part-  
ing—Farewell!

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# SUNDAY SCHOOL LESSON

O. C. MINGLEDORFF.

Lesson VII.—November 17, 1940.

Subject.—Jesus' Concern for Life and Health.—Luke 7:2-15.

Topic.—Faith in its fullness.

Golden Text.—I am come that they might have life and that they might have it more abundantly.—John 10:10.

Practical Truth.—It took a Gentile to show the Jews the meaning of faith.

Time.—The second year of Christ's ministry. A. D. 28.

Place.—Capernaum and Nain.

Introduction.—Our lesson today gives us a few events in the busy Galilean ministry of our Lord. All of them show his great concern for the welfare of the physical and spiritual man. Truly he was the great physician.

The first event brought to our attention is that of healing the centurion's servant. This man was but a slave of a Roman official living in Capernaum in command of about one hundred men. Though unusual, this man seems to have been of great value to his master. He evidently must have loved him, for our Lord had barely reached the town of Capernaum when he met the Jewish elders who had come in behalf of the Centurion and his sick slave. It seemed strange that these Jewish elders would have come on such a mission for one who was not a Jew but likely a Roman and a heathen. The explanation lies in this fact: though not a Jew, and in spite of the fact the Jews were regarded, ordinarily by such an one, as detestable, this man, at his own expense, had built for them a most beautiful synagogue. He, no doubt, had also showed them other favors which were most highly appreciated and bore evidence that he had a noticeable measure of respect for the Jews.

Christ gave heed to their appeal immediately, and started with them for the centurion's home. The unusual happens. On the way they met other messengers from the devout centurion bidding him not to come under his unworthy roof but to speak the word only and his servant would be healed. The inference is beautiful. Since he had servants under him, who performed his biddings, he was certain Jesus had spiritual servants who would likewise run his errands and perform his biddings. At this the Master marvelled. He unhesitatingly makes the statement, "I have not found so great faith, no, not in Israel."

We move from this to the scene at Nain, a little village about twelve miles from Capernaum. As usual he had in his company, not only his disciples, but a crowd of adorers who had become much interested in his mighty works. Most likely they were rejoicing over the things which had taken place, but as they entered the village they were met by a sorrowing throng. It was the funeral procession of a widow's only son. The compassionate nature of the Master was stirred to the depths. Immediately he put forth his hand and touched the bier, which was an open coffin in which the dead boy lay. This was out of the ordinary. It was breaking the general custom, and must have created a mo-

ment of intense awe. They were, perhaps, asking one another, what will happen now? They did not have to wait long for an answer. Having bidden the mother not to weep, he said, "Young man, I say unto thee, Arise." His command thrilled the crowd. Farrar comments thus: "Would that dread monosyllable thrill also through the unknown mysterious solitudes of death? Would it thrill through the impenetrable darkness of the more-than-midnight which has ever concealed from human vision the world beyond the grave? It did. The dead got up and began to speak; and he delivered him to his mother."

There are two other incidents in the chapter. We can but mention them. They were The Confirmation of Hope to the query of John the Baptist, and The Compassion on Penitence to the sinful woman who anointed the Master's body with the precious ointment.

## Comments on the Lesson Text.

Luke 7:2. And a certain Centurion's servant.—A centurion was a Roman officer who was in command over one hundred men. Who was dear unto him.—A slave who was loved by his Roman master. Ready to die.—Not prepared to die but because of his sickness was about to die.

3. Elders of the Jews.—Being a Gentile, he does not go to Jesus himself but sends the Jewish elders of the Synagogue of his town to go for him.

4. They besought him instantly.—This is a bit unusual. High Jewish officials seeking help from Jesus and that for a Gentile. He was worthy.—This is a beautiful testimony for one who was not a Jew. It evidences that he was favorable toward them.

5. He loveth our nation.—He was not only favorable to the Jews but had a deep regard for them. The temple, which he built for them, is evidence of this fact.

6. I am not worthy.—This is an acknowledgment of the superiority of Jesus, and also of his own humility in relation to Jesus. Someone has said that it proved him worthy to have Jesus come not only into his house but into his heart as well.

7. Say in a word, and my servant shall be healed.—This is a recognition of the fightful power of Jesus, and also evidence of his faith in that power. It is that which every penitent must have when he comes to Jesus for the healing of his soul.

8. For I also am a man set under authority.—I am a man who have men in authority over me and I in turn, through them, have men under my authority. They are those who must move at my command, is what he is saying in the latter part of this verse.

9. When Jesus heard these things, he marvelled at him.—When he became acquainted with the status of this man, knowing what a Roman of his standing was, Jesus marvelled. I have not found so great faith.—That is, I have not found so great an instance of confidence and faith in my power, even among the Jews, as this Roman, a Gentile, has shown himself to possess.—Dr. Adam Clarke.

10. Found the servant whole.—Dr. Farrar would say, "Found the servant convalescing." He was at least well or well on the way to complete recovery. The cure was the effect of the centurion's faith and humility.

11. A city called Nain.—This was a small village about twelve miles from Capernaum.

12. The gate of the city.—The cities of that country being walled, a passageway to the open country was necessary. Thus, "the gate of the city." There was a dead man carried out.—Unless it were a member of the family of David the dead were always buried outside the city. An only son.—Being a widow, he was all that she had. This left her to be the only mourner in the procession. Much people.—This indicated the respect which the people held for the dead.

13. The Lord.—"This sublime appellation is more usual with Luke and John than Matthew; Mark holds man."—Bengel. Had compassion.—"The sight of this terrible sorrow appealed irresistibly to the Savior's loving and gentle heart."—Farrar. The feeling of the Master was one of sympathy which produced action.

14. Touched the bier.—Laid his hands upon it, contrary to custom, to stop the funeral procession. Stood still.—They were unbidden, nevertheless, with awe, the bearers stopped moving. I say unto thee, arise.—This was an act of resurrection. Jesus brought back life to the boy's dead body.

15. He that was dead sat up.—The dead obeyed the voice of the Master, who was the conqueror over death and the giver of life. It was a demonstration of that which Jesus came into the world to accomplish, victory over death.

## PERSONALS.

Rev. C. A. and Lennie Strait have moved from Shaftsbury, Mich., to Kingsley, Mich. They have some open dates for evangelistic meetings for the coming winter and next summer.

Revival services will be held in the Free Methodist Church, Mt. Vernon, Ill., 19th and Logan Streets, November 8-24, conducted by the Zeitz Sisters, song evangelists, and the new pastor, Rev. E. G. Wyman. Prayer is requested for this meeting.

Starting at 10:30 a. m., on Tuesday, November 12 and going on to Wednesday, Nov. 13, there will be a Prayer Conference at Tacoma, Wash., at the Emmanuel Methodist Church, 16th and J Streets, Tacoma, Wash., Rev. J. G. Bringdale, pastor. Entertainment will be furnished. All those who are coming, please inform Mrs. Lottie M. Brown, 4811 McKinley Av., Tacoma, Wash., so that the Entertainment Committee can make provision for your entertainment.

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All this summer I have been out in meetings; with the exception of one, all have been in the Louisville Conference. Father and I have just closed a revival at Smithland, with gracious services and a re-awakening among the people. We were very happy over it. I am praying much and truly living in the faith that the way will open as the year goes on. If there is any opening in the field, or as voice instructor or choral work in some holiness school, I would be grateful if you would let me know. Please pray for me.—Florence Virginia Weldon, Hopkinsville, Ky.

Some fifteen years ago it was my privilege to meet for the first time the Rev. L. E. Williams. At that time he was one of the evangelists preaching in a camp meeting in West Tennessee, in which my son was blessed. Since that time I have watched his slate and have had an abiding interest in him. He has preached in churches, tabernacles and camps over a good part of this nation. Pastors and evangelists believe in him and recommend him very highly. Doctor H. C. Morrison speaking of him says this, "He is a humble, earnest preacher of full salvation. We recommend him to our brethren desiring a revival that means a gospel and experience which prepares one for Judgment day and heaven." Since becoming his pastor last September, visiting his home, and meeting his wife, who is one of my officials, and knowing more about him, I take pleasure in recommending him to pastors and camp meeting committees everywhere. The only requirement that Brother Williams asks is a free-will offering. He will go any place where he is wanted. Write or wire him at Wilmore, Ky.—Marvin C. Yates, Pastor Wilmore Methodist Church.

The First United Brethren Church at Flora, Ill., enjoyed an old-fashioned revival meeting from September 30th to October 20th. We had the Rev. and Mrs. Viehe Jackson, of Sparks Hill, Ill., as our evangelists and they surely did prove themselves to be very efficient in every particular. Their special songs are an inspiration to any one. Rev. Jackson preaches the gospel in all of its purity and power. He will do any church good that will give him a hearing. We had the greatest revival in the history of the church. The house was filled each evening for the entire three weeks and several nights we had more than we could handle conveniently. We had the joy of seeing 95 persons kneel at the altar and pray through to definite victory, some for conversion, reclamation and others for heart purity. It would remind you of meetings of long ago. The membership of the church has been in-

creased 41, and there are several to come in later as a result of the meeting. Other churches of the community will be greatly benefited and some will receive new members. The congregation remembered Rev. and Mrs. Jackson with a real worthwhile offering, one that any evangelist would be proud to receive. This is the beginning of the eighth year as pastor of this church and we feel that this has been the greatest meeting we have ever enjoyed. We want to take this opportunity to recommend the Jackson's to any one who wants an old-fashioned revival in your church. The attendance at our prayer meeting has doubled and the Sunday school reached the highest number in the history of the church.—I. E. Vanwey, Pastor.

Grace United Brethren Church of Jamestown, N. Y., has just closed a two-weeks' period of gracious reviving under the leadership of Evangelist, Rev. J. R. Parker and songleader Rev. Clarence Whalen, the former of Wilmore, and the latter of Cynthiana, Ky. We did not reach many of the unsaved, but many who had never gone with the Lord all the way, were led into the deeper things of the Spirit and received sanctification. I consider Brother Parker a great preacher, who doesn't preach with an eye on the offering, but who preaches what the Lord lays on his heart. God used him in a very wonderful way. There were about 25 souls who were led into the deeper, richer experiences of the Spirit. There were several conversions and some backsliders were reclaimed. Rev. Whalen led the singing and sang special numbers at all services, is one of the finest Christian gentlemen that I have ever met. We had him with us last year also. During that campaign for several nights he did not use his bed but spent all night in prayer. He is in earnest for souls. He knows how to deal with seekers at the altar. Both of these men believe and teach the whole gospel. I would not hesitate to recommend these men to any church where they are seeking men who know the Lord with a passion for souls and are not afraid to give themselves without reserve.—Daniel K. Freymeyer, pastor.

In the early summer of 1937 Mrs. Greiner, after a number of years in mission work in Waynesboro, Ga., and a period of Bible study in the Chicago Evangelistic Institute, felt the call of the Lord for a period of special evangelistic work in India and other lands. Like Abraham of old, she stepped out on faith, following his call. During the past two and a half years she has been laboring in foreign lands as a co-worker with Rev. Anna E. McGhie. They have conducted evangelistic campaigns among many of the missionary societies laboring in India, have spent several months assisting our missionaries in British East Africa, and have recently completed campaigns in Australia, China, and Japan. Mrs. Greiner and Miss McGhie were instrumental in the establishing of the South India Bible Institute, of which Rev. James R. Bishop is the superintendent. Calls for their services in India were far more than they could accept during their fifteen months in that land. Mrs. Greiner is a very interesting speaker and has a burning message from the needy lands where she has



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father's servants had digged in the days of A'bra-ham his father. the Phi-lis'tines had stopped them, and filled them with earth. 16 And A-bim'e-lech said unto I'saac, Go from us; for thou art much mightier than we. 17 ¶ And I'saac departed thence. 27 And I'saac said Wherefore come ye t ye hate me, and b away from you? 28 And they said, tainly that the LOR thee: and we said, now as path betw

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been ministering. She comes to us with vital first-hand information from these countries and with a deep soul burden for the salvation of the lost. Do not miss an opportunity to hear her. Those who desire her services as a missionary speaker may direct inquiries to The National Holiness Missionary Society, 219 No. Parkside Ave., Chicago, Ill.

The old-time gospel power revisited us in a gracious revival meeting in

the Methodist Church at Rocky Mt. Ky. Leading merchants and business men of the town were greatly blessed, some of them prayed through to victory at the altar and in the homes. The teachers of the public school dismissed and brought the student body a number of times to the day services. Some of the children came forward for prayer and were converted. Thank God for such religious teachers! It looked like old times had

(Continued on page 16)



## EVANGELISTS' SLATES.

**ALLEN, E. O.**  
(Preacher and Bible Teacher, 333 E. Blvd.,  
Marion, Illinois.)  
(Owns own tent)  
Gettysburg, Ohio, Oct. 22-Nov. 18.  
Alton, Ill., November 17-Dec. 8.

**ARNOLD, CARL AND FRIEDA**  
(Singers, Children's and Young People's  
Workers, Patoka, Illinois.)  
St. Elmo, Ill., November 4-17.  
Sorento, Ill., Nov. 18-Dec. 1.

**BOOK BROTHERS.**  
(1431 St. James Court, Louisville, Ky.)

**BENNETT, HENRY, JR.**  
(65 Vanderhorst St., Charleston, S. C.)  
Conway, S. C., October 28-Nov. 10.  
Annual Conf., November 11-17.  
Open date—November 18-Dec. 16.

**BENNETT, W. G. AND RUTH HARRIS**  
502 Baldwin St., Elmira, N. Y.)

**BLACK, HARRY**  
(8701 Monterey Rd., Los Angeles, Calif.)  
Honolulu, T. H., Nov. 7-Dec. 26.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Tusculum, Ala., November 7-11.  
Englewood, Ohio, November 12-24.  
Farmland, Ind., December 1-15.

**BUSH, RAYMOND**  
(Missionary Evangelist, P. O. Box 86,  
Seymour, Ohio)  
Warren, Pa., October 30-Nov. 17.  
Bettsville, Ohio, Nov. 24-Dec. 8.

**CALLIS, O. E.**  
(805 Lexington Ave., Wilmore, Ky.)  
Campbellsville, Ky., November 3-17.  
Owensboro, Ky., Nov. 18-Dec. 1.

**CARNES, B. G.**  
(Wilmore, Ky.)

**CHADWICK, D. A.**  
(Rt. 2, Glenn Falls, N. Y.)

**CHURCH, JOHN E.**  
(Rt. 4, Winston-Salem, N. C.)  
Marion, Ill., November 4-17.  
Riverside, N. J., Nov. 24-Dec. 10.

**CLARK, FLOYD W. AND WIFE.**  
(Special Singer with guitar, 812 McKinley  
Ave., Frankfort, Ind.)

**COBB, DOR W.**  
(Preacher, Song Evangelist, Y. P. Worker,  
Box 42, Wilmore, Ky.)  
Foster, Ky., October 28-Nov. 10.  
Imlay City, Mich., November 11-24.

**COOK, JAMES AND LOUISE**  
(Singers and Musicians, 1212 Highland St.,  
Benton, Ill.)  
Open dates.  
Kansas City, Mo., Nov. 4-17.  
Gary, Ind., November 18-Dec. 1.  
Augusta, Kan., December 9-22.  
Open dates

**CONNETT, MILTON Q.**  
(1209 E. Elm, W. Frankfort, Ill.)  
Singer, Children, Young People's Worker

**COUCHENOUR, H. M.**  
(145 Canton Ave., Washington, Pa.)  
Wheeling, W. Va., November 10-24.  
Bucyrus, Ohio, Nov. 26-Dec. 8.

**CRUICK, NOLA B.**  
(Rt. 1, Lawrenceville, Ill.)  
Magnolia, Iowa, November.  
Dundas, Ill., December.

**CRUICK, BYRON J.**  
(Wilmore, Ky.)

**DAVIS, WM. ELLIS**  
(Singer, Preacher, Accordionist, Sims, Ill.)  
Tusculum, Ala., November 7-10.

**DAY, OLIVER**  
(Pioneer, Ohio, Box 179)  
Sunfield, Mich., November 24-Dec. 15.

**DEWEED, JAMES A.**  
(416 N. Sycamore St., Fairmount, Ind.)  
Akron, Ohio, Oct. 27-Nov. 10.  
Fairmount, Md., November 17-Dec. 1.  
N. Lima, Ohio, December 8-22.  
Lansing, Mich., Dec. 29-Jan. 12.  
New Castle, Pa., January 19-Feb. 2.

**DONNEN, FRANK, JR.**  
(Gospel Singer and Children's Worker,  
Morris City, Ill.)  
Shelbyville, Ind., November 3-17.  
Centralla, Ill., November 18-Dec. 1.  
DuQuoin, Ill., December 2-16.

**DONOVAN, JACK**  
(130 So. First St., Frankfort, Ind.)  
Jackson, Mich., November 3-17.  
Struthers, Ohio, Nov. 24-Dec. 8.  
Terre Haute, Ind., December 10-22.

**DUNAWAY, O. E.**  
(1011 Pope St., Columbia, S. C.)  
High Point, N. C., November 10-24.  
West Green, Ga., December 1-15.

**CLAIRE BASLEY-MARY HAWORTH**  
(Singers, Pianist, Children's and Young  
Peoples' Workers, 213 N. Memorial Ave.,  
Pittsfield, Ill.)  
Vernon, Ill., October 28-Nov. 17.  
Moccasin, Ill., November 17-Dec. 8.

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Larned, Kan., Oct. 28-Nov. 18.  
Wichita, Kan., November 11-24.  
Nicherson, Kan., November 26-Dec. 8.  
Wichita, Kan., December 9-22.  
W. Frankfort, Ill., Dec. 29-Jan. 12.

**GIBSON, JAMES**  
(Irish Evangelist, 88 Shawnee Ave.,  
Pt. Thomas, Ky.)  
Bellefontaine, O., Oct. 29-Nov. 18.  
Canton, Ohio, November 12-24.  
Indianapolis, Ind., November 26-Dec. 8.

Jackson, Mich., January 12-26.  
Monroe, Ind., Jan. 28-Feb. 9.  
Indianapolis, Ind., February 11-23.

**GLASWOLD, RALPH S.**  
(Wilmore, Ky.)  
Open dates

**GRUBB, J. W.**  
(Box 1233, High Point, N. C.)

**HANES, J. E.**  
(Greer, S. C.)  
Canandaigua, N. Y., Oct. 29-Nov. 18.  
Bradford, Pa., November 11-Dec. 1.  
Open date—December 3-15.

**HAINES, R. A.**  
(646 Taylor St., Petersburg, Va.)

**HAMBY, G. M.**  
(Box 24, Florence, Ala.)  
Tusculum, Ala., November 7-10.

**HEIRONIMUS, H. T.**  
(Wilmore, Kentucky)

**HILL, VALIS V.**  
(Berry, Ky.)

**HOBBES, E. O.**  
(Westfield, Ill.)  
Dallas City, Ill., October 20-Nov. 10.

**HOLLENBACK, U. T.**  
(Fairmount, Indiana.)  
Hope, N. Dak., Oct. 27-Nov. 17.  
Evart, Mich., Nov. 21-Dec. 1.  
Montier, Mo., January 6-20.

**HOPKINS, W. P.**  
(Petersburg, Ky.)

**HORTON, ERNEST**  
(Rt. 1, Ulster, Pa.)

**HORTON, NEMAL**  
(The Mountaineer Evangelist, Kinseyville,  
Kentucky)  
Columbus, Ind., November 10-24.

**HOWARD, FIELDING T.**  
(109 E. Morrison St., Wilmore, Ky.)  
Cecil, Pa., November 4-17.  
Lebanon, Ky., November 18-Dec. 1.

**HUTCHINSON, OY**  
(Glasgow, Ky.)

**JACKSON, REV. and MRS. VIEHM**  
(Preacher, Children's Workers, and Special  
Singers, Sparks Hill, Ill.)  
Sparks Hill, Ill., November 11-24.  
McKanda, Ill., November 25-Dec. 8.  
Frankton, Ind., December 9-22.  
Irvington, Ill., January 6-19.  
Marion, Ill., January 20-Feb. 2.  
Red Key, Ind., February 3-16.

**JAY, W. P.**  
(Preacher and Singer, 109 16th Ave., So.,  
Nashville, Tenn.)

**JENKINS, MOSH**  
(Milton, Ky.)  
Open dates.

**JONES, CARROLL**  
(227 W. 1st St., Rushville, Ind.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)

**KELLER, J. ORVAN AND WIFE**  
(Evangelists, Singers, with Electric Ha-  
willas Guitar, Beloit, Kansas)  
Ellsworth, Mich., Nov. 3-17.  
Bellaire, Mich., Nov. 18-Dec. 1.  
Fredonia, Kan., December 8-22.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)

**KING, L. W.**  
(3020 Sacramento St., Pittsburgh, Pa.)  
Bloomington, Ill., October 29-Nov. 17.  
New Castle, Pa., Nov. 17-Dec. 1.  
Robertsdale, Pa., December 2-22.

**KUTON SISTERS**  
(Singers and Playing Evangelists, 707  
Lehman St., Lebanon, Pa.)  
Williamstown, Pa., Nov. 5-17.  
E. Petersburg, Pa., Nov. 19-Dec. 1.

**LEWIS, M. V.**  
(617 N. Lexington Ave., Wilmore, Ky.)

**LINCIONE, P.**  
(Gary, Indiana)  
Detroit, Mich., November 19-Dec. 1.

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Parker and Harold Loman).  
High Point, N. C., October 13-Dec. 1.  
Burlington, N. C., December 2-14.  
Connelly Springs, N. C., Dec. 29-Jan. 8.  
High Point, N. C., January 12-26.

**MACCULLOCH, R. B.**  
(Evangelist, Singer, and Musician, Ma-  
rimba-phone, cornet, and guitar, 135 W.  
Heather Rd., Wildwood, N. J.)  
Cataragus, N. Y., November 10-24.

**MATTHEWS, CLIFTON T.**  
(106 Prince Ave., Freeport, L. I., N. Y.)

**McAFEE, H. H. AND WIFE.**  
(Box 534, Lakeland, Florida)

**McCALLIE, BERTHA**  
(Rt. 6, Box 362, Indianapolis, Ind.)  
Ranier, Wash., November 1-14.

**McDONALD, H. W.**  
(Box 101, Jasper, Tenn.)

**WILBY, E. OLAY.**  
(Pentonville Ark.)  
Campbellsville, Ky., November 4-17.  
Anna, Ill., November 18-Dec. 1.  
Greenville, Ill., December 2-15.

**MONTGOMERY, LOYD**  
(Anderson, Ind.)

**MULLET, WALTER L.**  
(345 North Grant, Wooster, Ohio)  
Duluth, Minn., October 28-Nov. 10.  
Corunna, Mich., November 11-24.  
Lawrence, Mich., November 25-Dec. 8.  
Canton, Ohio, Dec. 9-22.

**MYERS, CASSIUS L.**  
(270 Tyler St., Athens, Pa.)

**DETLIP, H. WILLARD**  
(Artist-Evangelist, Houghton, N. Y.)

**OVERLEY, M. E.**  
(118 E. Breckenridge, Louisville, Ky.)  
Shelbyville, Ind., November 3-17.  
Worden, Ill., November 18-Dec. 1.  
Sharpsburg, Ill., December 4-22.

**OWEN, JOSEPH**  
(Boas, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)  
Tusculum, Ala., November 7-11.

**PAPPAS, PAUL JOHN**  
(814 Diastion St., Tarpon Springs, Fla.)  
Orlando, Fla., November 3-24.

**PARKER, J. H.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Durbin, W. Va., November 4-17.  
Flemingsburg, Ky., November 18-Dec. 1.  
Martinsville, Ind., December 2-22.

**PARSON, F. N.**  
(1140 5th Ave., New Kensington, Pa.)  
Open dates.

**PATTERSON, STANLEY**  
(Demosville, Ky.)  
Madison, Ind., November 11-25.

**PAUL, JOHN**  
(708 W. Jackson St., Muncie, Ind.)  
Muncie, Ind., November 10-24.  
Ft. Wayne, Ind., December 1-8.

**PEIDDY, V. O.**  
(4112 So. Harmon St., Marion, Ind.)

**PUGH, ALMA BUDMAN**  
(Peary, Va.)

**REES, PAUL S.**  
(Rt. 1, Box 89, Mound, Minn.)

**REISER, E. EUGENE**  
(Chalk Artist, Preacher, Singer, 188 Buck-  
eye Street, Dayton, Ohio)

**RIOR, E. O.**  
(2020 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. H.**  
(809 N. Lexington Ave., Wilmore, Ky.)  
Pendleton, Ky., November 3-17.  
Worthville, Ky., Nov. 18-Dec. 4.  
Seymour, Ind., December 5-22.  
Carthage, Ky., January 6-26.

**RIDOUT, G. W.**  
(162 Yale Road, Audubon, N. J.)  
Address, care Rev. C. L. Smith, Rua  
Sampson 66, Sao Paulo, Brazil, S. A.

**ROBERTS, T. F.**  
(Wilmore, Ky.)  
Ewing, Ky., November 11-24.

**ROBERTS, FARRIS M. AND SON, EVAN**  
GELISTIC TEAM.  
(Box 37, Clay City, Ill.)  
Open dates.

**ROBIE VICTORY MEETINGS.**  
(L. C. Robie, Sky Pilot, Union Springs,  
N. Y.)  
Findlay, Ohio, October 27-Nov. 17.

**SCHMIDT, R. O.**  
(Wilmore, Kansas)

**SIMS, H. O.**  
(Westview, Ky.)  
Paducah, Ky., October 28-Nov. 10.  
Magnetic Springs, O., November 11-24.

**TERRY, THOS. L.**  
(Roachdale, Ind.)  
Valparaiso, Ind., November 10-24.

**THOMAS, REV. and MRS. ERNEST**  
(Box 67, Moravian Dr., Mt. Clemens, Mich.)  
Artist, Evangelist, Singers and  
Musician.)  
Ashley, Mich., October 27-Nov. 10.  
Arcadia, Mich., November 17-Dec. 1.  
N. Branch, Mich., December 8-22.

**WHALEN, CLARENCE W.**  
(Song Leader and Soloist, 109 So. Locust  
St., Cynthiana, Ky.)  
Ashland, Ky., Nov. 4-17.  
Marshall, Ill., November 24-Dec. 8.

**WILLIAMS, L. M.**  
(Wilmore, Kentucky)  
Open dates.

**WILLIAMS, H. GILBERT**  
(112 Homestead Ave., Collingswood, N. J.)  
Cookstown, N. J., November 3-17.  
Dublin, Md., Nov. 18-Dec. 1.

**WILSON, D. B.**  
(28 Frederick St., Blaghamton, N. Y.)  
Lansing, Mich., Oct. 27-Nov. 10.  
Athens, Pa., November 17-Dec. 1.  
Burnips, Mich., December 8-22.

**WISMAN, PETER**  
(Ashbury College, Wilmore, Ky.)

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Oro via Ilorin, N. Nigeria,  
West Africa.

Dear Friends:

You have no doubt received my  
general letter telling of the trip from  
New York to Freetown in Sierra  
Leone, West Africa. I shall try to tell  
you of the remainder of the journey  
until I reached Oro a week ago today.  
However, I am laboring under some  
difficulty, as the people are still com-  
ing to salute me and they give me lit-  
tle time to write. Since I started  
this three women with babies on their  
backs and several other little children  
have come to visit me and I must sto-  
and talk to them.

We arrived in Freetown harbor on  
Sunday morning, June 23rd. Mr.  
Scheetz, of the United Brethren Mis-  
sion, met us on the boat. We were  
swung in a "mammy chair" from the  
deck of the S.S. West Kebar to a  
launch, which took us ashore. Mr.  
Scheetz helped us go through customs  
and then took us to a Syrian hotel  
where we were able to get rooms.  
During these days Freetown is a very  
busy place and the two best hotels  
were filled. We were able to get our  
meals at the City Hotel, but slept in  
the Victoria Hotel above the Tip-  
perary Bar. We were sorry that we  
must sleep over a bar room, but it  
was the best we could do and there  
were bar rooms in all of the hotels  
and on almost every corner.

The Syrians with whom we stayed  
were very much excited and disturbed  
about the war, especially when they



heard that France had surrendered, and they rejoiced greatly to hear that Britain had consented to protect their country. Conditions at the Victoria Hotel were far from sanitary and we had no mosquito nets. The only place to wash up was the family bucket, so one of our first purchases was an enamel basin. The Lord did protect us, however, and no serious illness resulted, yet we were certainly glad when on Tuesday, July 2nd, we were able to get passage on an Elder Dempster cargo boat, the M. V. Sangara. This boat is only about eighteen months old, while the West Kebar was built during the last war in sixty-one days. The "Sangara" has single cabins and a nice deck for passengers. There were only four other passengers on board besides Miss Ryckman, Miss Anderson and myself. Two of these were men going to work in Liberia as traders. One was a Frenchman who could understand no English. We felt very sorry for him as he did not realize the serious change since he had boarded this English vessel for a French port. Word had come that the ship must not enter any French port, so this gentleman was put off at Takaradi on the Gold Coast, a good distance from where he wanted to go. The fourth passenger was Mrs. Richardson, who also expected to go to a French port to meet her husband. She also disembarked at Takaradi, hundreds of miles from her destination.

We had to observe the "black-out" on this British ship and it made the cabins very hot at night with all windows and port-holes tightly closed and if we sat on the deck it must be in utter darkness. We stopped at three ports in Liberia and four on the Gold Coast to take off cargo and it was July 21 when we reached Lagos, our desired port in Nigeria. The journey would have been much longer had we stopped at the usual French ports. Our entire journey from New York was calm and cool for which we were very thankful. Had it not been the rainy season I am sure we would have suffered from the heat as we had such long stops in ports. When we reached Takaradi we were surprised to see the "West Kebar." She had been laid up there for a week for engine repairs.

The entire trip from New York to Oro was only six weeks and seven days. We spent Sunday night of the 21st on the "Sangara" as the up-country train was to leave at noon Monday. We had no difficulty with customs and very little duty to pay. On Monday morning we went to the American consul and registered. We also went to the British Immigration Officer to register as aliens in Nigeria. At noon we were safely seated in the little slow train for Northern Nigeria. I had sent a telegram to the native caretaker of Bishop's Lodge, Ilorin, asking for some one to meet me at the train. We reached Ilorin at mid-night, when I parted with my traveling companions, Hazel Ryckman and Lena Anderson, who continued on to Jos. I was happily surprised to see Bishop Smith himself in Ilorin. He had brought some of his boys to carry my loads to the Lodge. His headquarters are in Zaria where the Church Missionary Society of England has a large work. I was still more surprised to see our own dear Dorkasi, matron of Ora Girls' Bible School, and Rebeka, a girl whom I helped free from an unbelieving and polygamous man five years ago. She

is now one of the teachers in our school. Those two had been in Ilorin for nine days waiting for my arrival. At the Bishop's Lodge I found Mrs. Smith ill in bed. She has given scores of years in service for the Lord in Nigeria and is still young and fresh in spirit. How kind they were to me. A supper and hot bath were prepared and at about 1 A. M. I sank into a peaceful sleep and did not awaken until the house boy was tapping on my door with the morning cup of tea on a tray. There were several letters from "the bush" on my table and I was amazed to find that since Christmas a road "of sorts" has been put through into Oro and there was hope that I might get a motor lorry from Ilorin right straight through to Oro with all of my loads, Dorkasi, Rebeka and myself. So after breakfast we went out scouting for a native driver and truck. For three pounds (a little less than \$15.00) I was able to get truck and driver. We left Ilorin at twelve o'clock and arrived at Oro at 5 p. m. When we reached Omu Aram, twenty miles from Oro, there was Rowlandi on his bicycle to greet me. He mounted the truck, bicycle and all, and we merrily joggled and shook and rattled along over the rough road. How wonderful to be able to ride right to Oro! It saved a day of tiring walk and a night of camping on the road. This new road will not be passable during the heavy rainy season, but there has been no rain here for sometime and the bridges which had been washed away by the rains had been repaired before I came.

Our Oro compound presented a lovely sight to my view as I neared it. The hills round about were green and lovely. The white-washed mud buildings gleamed in the sun, the palm trees waved in the breeze, the beautiful tropical flowers were brilliant in their rich foliage and the oranges in their glistening leaves seemed to be flashing a welcome. Before we reached the entrance to the compound the girls in the school had heard the sound of the motor and with shouts they left their books and more than two hundred and fifty bare, brown feet were speeding toward us as fast as they could run. It was indeed a royal welcome!

Josephine Bullifant.

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### HOLY SPIRIT GIVE US STRENGTH.

O, Holy Spirit breathe on us  
And purge our hearts of sin,  
That all the world may look and see  
Christ mirrored king within.

O, Holy Spirit, give us light,  
And teach us how to pray,  
To be within the will of God  
And what to do and say.

O, matchless Spirit, give us grace  
To love those 'round about,  
To see them through the eyes of God  
And banish fear and doubt.

O, Holy Spirit, give us power  
For battles just ahead—  
That we may claim those souls for  
Christ  
Who now in sin are dead.

O, Holy Spirit, give us strength,  
That, in our hour of pain,  
That those for whom we have travailed  
May then be born again.  
Lillian Ward.

### Write Today

And tell us just about what you are going to want in the way of Christmas gifts; whether for young or old, and about what you will want to pay. We shall be glad to make some suggestions and send description and prices. Address The Herald Office.

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### FLORENCE NIGHTINGALE.

Florence Nightingale was born in the city of Italy whose name she bears, in the year 1820. Her father and mother were both of gentility of England. The girl was efficiently educated by her father, and in a home of refinement and culture, rich, pretty, and with a host of friends, what more could a girl want? Yet this did not satisfy Florence Nightingale. She had a beauty of grace that wished for something more. She always felt a great drawing towards the sick, and wherever suffering was to be found, there also was Florence Nightingale.

During the Crimean War, her heart was stirred by the suffering of the soldiers on the battlefield. When all of England was looking for some one to go to the needy field, it was thought that no one was better prepared for the task than was Florence Nightingale, but would she go? She who had such a beautiful home and people to leave, would not quickly give up all—so some thought. While the message was being sent to her asking her to consider the task, she was already sending the message that she was ready to go, and with thirty-four nurses started for the battle-scarred country of the Crimea.

It is said that Florence Nightingale was not a human being in flesh and blood, but she was a supernatural being for she seemed everywhere at the same time. She was at once at the bedside comforting, bringing a word of cheer, telling a funny story to some homesick boy, doing a hundred and one things to give aid.

She not only did her share to restore health, but she established a diet kitchen so that the boys could get the proper kind of food for convalescence. This and many other things she did which no woman before her time had ever thought possible.

She was distinguished by many high honors being conferred on her, among which was a beautiful jewelled cross given to her by Queen Victoria. She died August 13, 1910, but she did not die in the hearts of men and the world will always owe to the name of Florence Nightingale a debt of gratitude that can never be paid.

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The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Psalm 34:18.



(Continued from page 13)

## PERSONALS

come back. The flood-tides of salvation were overflowing the community. Members of other denominations joined in the gracious revival and all alike mingled around the altar and gave glowing testimonies of their religious experience.

The last Sunday morning marked a memorable time in the history of the town. People wept, testified, prayed and rejoiced. The pastor received a fine class of adults and children into the church. It was pronounced the best meeting the town had witnessed in twenty years. Rev. L. E. Woodcock, the pastor, led the singing. His wife is a great personal worker. Praise God for revivals. We have given our life to the cause of evangelism, having conducted seven hundred and fifty revival meetings in forty-two states and Canada and by the grace of God we are still going strong. If any one tells you that Brother Johnson has quit the evangelistic field brand it as an infamous falsehood and thank God for using me in the good old way.

I am now in the midst of a revival meeting in the Findley Methodist Church, Steubenville, O., with Rev. C. R. Stockinger, pastor. Dr. J. L. Brasher, Dr. C. W. Butler, Dr. O. H. Callis, Dr. Peter Wiseman have all conducted revival services in this grand old historical church. We had a most pleasant week, just before coming to this church, in the First Pilgrim Holiness Church, High Point, N. C., with Rev. O. L. Ruth, pastor. We go from here for a revival meeting with Rev. A. R. Cooper, Methodist pastor near the famous Fort Knox, Ky. Your prayers are solicited. Remember all the evangelists in the field.—Andrew Johnson.

## ASBURY COLLEGE REVIVAL.

In many places we hear the subtle suggestion that "the days of revivals are past." With some that may be true, but not with those who want a revival and are willing to pay the price of a revival. One great reason many churches are not having revivals, the price is more than they are willing to pay. At Asbury College revivals of religion are not scoffed at, ridiculed nor called "emotional debauches," as I heard a certain college president call them. The regular fall revival began on October 1st, with Drs. Johnson, Wiseman and Hodgins as the preachers. The original plan was to have the sainted Dr. John Thomas, of Tampa, to be the preacher but before the time came for the meeting to start he was called to lay his armour down and enter into the eternal rest that is the reward of all the faithful in Christ Jesus.

The above named brethren took up the work and the meeting began on scheduled time and the power of God was evident from the very beginning. Many times there is need for a protracted season of preaching to get a revival going, but not so with this one. The harvest was ripe for an ingathering. There were twenty seekers at the altar at the first call. One day there were 19 at the altar in the morning chapel hour, and that night 21, which made a total of 40 for that day. There were between 150 and 175 who bowed at the altar and prayed through to reclamation, regeneration and sanctification.

One contributing cause to the success of the revival were noon-day fast and prayer services held with an average attendance of 50. The faculty and various classes held prayer services at eight o'clock on Monday, Wednesday and Friday mornings of each week; then there were smaller prayer groups in the different dormitories after dinner and after the evening services.

In all my experience as a pastor and in many revivals I have never witnessed so wonderful working of the Spirit. There were scarcely any exhortations made; just an invitation. That was all that was needed because the Spirit was doing his work so faithfully and effectively. There was no competitive but co-operative preaching. The Spirit honored every message.

As pastor of the Wilmore Methodist Church I am deeply grateful to God for the revival, not alone for what it did for the student body, but for its value to my church and the people of the town as well. Upon the insistence of Dr. Johnson the last service of the revival was held at the church on Sunday night with the pastor preaching and it was a glorious climax to a blessed outpouring of the Holy Spirit. There were eight either saved or sanctified in that closing service which was a mighty demonstration of the power of the impact which the meeting had upon the college and church.

Our song leader was none other than that master of song leaders, Byron J. Crouse. All who know of his work as a camp meeting singer know that to say that Byron Crouse was the leader is equivalent to saying that the music was superb. He was ably assisted by Prof. O. C. Turner who provided special music, and others too numerous to mention, who gave solos, duets and quartets, besides those who rendered valuable assistance on such instruments as the organ, the two pianos, brass instruments and the marimba. All in all Wilmore experienced two weeks of great spiritual blessing and uplift.

M. C. Yates,

Pastor of Wilmore Methodist Church.

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## MY OLD ARMCHAIR.

Sitting in my old armchair at break of morn,

Dreaming in my old armchair of home where born.

O, the joy when a boy though I did annoy

The old folks then;

But a tear on my pen questions when again

I shall see them.

Sitting in my old armchair until high noon,

Dreaming in my old armchair, "Life passes soon,"

O, the toll in the soil and the mad turmoil

Of life's long day

Fiery test, children blest, weary rest

And faith holds sway.

Sitting in my old armchair at eventide,

Dreaming in my old armchair of time and tide,

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O, I know that the glow of the sunsets show

The coming night;

But I long for the song of the blood-washed throng

And eternal light.

George Clinton Cromer.

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## GIVING.

"Thine alms are come up for a memorial before God."—Acts 10:4.

In the last great day when the secrets of all hearts shall be revealed and we shall all stand before the judgment seat, you and I will not get any credit for the money we have hoarded up, nor the money we have spent upon ourselves. But we doubtless shall get credit for the money we have given away for Christ's sake; for the dollar that put a meal into somebody's hungry mouth, for the dollar that put a coat on somebody's ragged back, for the dollar that put a pair of shoes on somebody's naked feet, for the dollar that carried the Gospel of peace across the sea, for he hath said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Making money doesn't make people better. Merely saving money doesn't make people better. Spending money upon ourselves doesn't make us better. About the only way you can deal with money so as to make you a better man or woman is to do good with it.

"All you can hold in your cold, dead hand,

Is what you have given away."

—E. V. C.

"It is the things we always hold  
That we will lose some day;  
The only thing we ever keep  
Is what we give away."

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Call upon Me in the day of trouble;  
I will deliver thee, and thou shalt glorify Me. Psalm 50:15.



# PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## "YE MUST BE BORN AGAIN"

By The Editor

**B**IRTH is one of the strongest figures, and one of the most appropriate that our Lord Jesus could use to teach us the importance of that change of heart and renewal of our spiritual nature in order to become a child of God—an heir of heaven.

Our Lord speaks most positively and repeats himself on this subject. Without the new birth, that deep and radical process of the Holy Ghost upon the human soul, which lifts it out of the realm of darkness into the realm of light, there can be no such thing as entering into the kingdom of heaven and enjoying the benefits of the atonement made by our Lord.

Good environment is desirable, but it cannot take the place of the renewing power of the Holy Ghost upon the heart. Education is to be sought; the culture of the mind is of vast importance; good moral training is invaluable and the establishment of good habits cannot be overestimated; but none of these, nor all of these, can make a human being in Christ a new creature. In order to this there must be that gracious operation of the Holy Spirit which works a radical, definite, deep and abiding change in the soul.

The doctrine of the new birth is being sadly neglected. Thousands are being brought into the Church without regeneration; not only so, but there is a widespread propaganda, in some instances from very influential centers, to the effect that education and early moral training are to take the place of the new birth—the gracious and powerful operation of the Holy Ghost in the impartation of divine life, and supernatural power into the soul by a gracious act of regeneration.

There is the greatest need that every true minister of the gospel preach most earnestly on the necessity of the new birth, and insist that that which is born of the Spirit is spirit; that the new birth is the only possible way to obtain admittance into the kingdom of God, and that those who would join the Church without experiencing the new birth are not members of the Church of the first-born.

We have reached a very critical period in the history of the religious life of this nation. The time has come when those who believe the Bible and the fundamental doctrines of our holy Christianity must rise up and gird themselves afresh for a heroic battle against false teaching, mere human religions and church forms which know nothing of the power of God in the regeneration of the soul, and the impartation of that spiritual nature and those holy desires which hungering and thirsting after righteousness urge the new-born soul forward to—the fullness of the blessing of the gospel of Christ.

There are no teachings more dangerous

### JOHN WESLEY PARK HOLINESS CAMP MEETING.

Those interested in the camp meeting near Bradenton, Fla., will get in touch with Dr. Z. T. Johnson, Wilmore, Ky. In order to carry on the building program financial help is necessary. Any one donating as much as \$100 to the improvements and building of a tabernacle, will be given free of charge a nice lot on which they can erect a comfortable cottage. Please make note of this, give a bit of help to this work, go down to the camp covering the time from Friday before the second Sunday in February over the third Sunday, select your lot and build. There will be ample room for trailers, rest rooms, water, electricity, at a very small expense. We would be especially glad for friends interested in work of this character, and who spend their winters in Florida in trailers to take in this camp meeting. Write Dr. Z. T. Johnson, send him any donation and make any inquiries, and be with us.

Faithfully yours,

H. C. Morrison.

and unscriptural than those that would substitute good moral training for regenerating power, education and human culture for the sanctifying power of the Holy Spirit, and Christian service for a deep experience of the love of Christ shed abroad in the heart. It must not be understood that those who urge the necessity of the new birth oppose careful moral training; that those who insist on a deep religious experience object to education; that those who urge the children of God to go on to perfection of love do not fully appreciate the importance of a life of service. That for which we contend is that nothing merely human can take the place of, or be substituted for, the mighty power of the Holy Ghost applying the blood of Christ in the salvation of the soul.

### "The Golden Age."

**T**HE pre-millennialists are the greatest optimists in the world. They believe in a coming age far superior to anything hoped for by post-millennial teachers.

Suppose the gospel should be preached until all peoples are evangelized, and all parts of the world reach a high state of civilization, and the fondest dreams of post-millennialists are realized; we would yet have earthquakes, droughts, freezing winters, burning summers, cyclones, blizzards, and a thousand things to interfere with the happiness and progress of the race. To me, this view of you post-millennialists is very pessimistic, and the very best you offer is a deranged nature, chaos in the material world—nature fighting against herself. She warms the budding fruit trees into bloom, and then kills the life germs by blighting frosts and leaves the fruit trees bare and the people hungry.

What a gloomy prospect for the "Golden Age!" The millennium you would offer hu-

manity somewhere in the distant millions of years yet to come. The pre-millennial view is far more encouraging. It predicts, not only the casting out of Satan and the reign of Christ, but the restoration of order in the realm of nature—a renewed earth, where frosts never blight the fruit crop, where mountains bursting with fire will never bury the startled multitudes with lava and ashes in their burning cities; where neither floods nor drought will curse and torture the race; but beautiful order will reign throughout the realm of nature.

Pre-millennialists believe that the whole order of nature was affected by sin, and that restoration will come with the coming of our Lord. The Bible says that "Wicked men will wax worse and worse." Pre-millennialists believe the Bible. The Bible foretells a fearful condition of things as we approach the closing of this age. This was true with reference to the coming of the Flood. Of course, we understand that you do not believe there has ever been a Flood, but some will read this editorial who are more loyal to the Word of God. Unbelief and wickedness characterized the end of the Hebrew dispensation, resulted at last in the fearful apostasy of the Hebrew people, the crucifixion of our Lord Jesus, the fall of Jerusalem, and the carrying away of the Jews. The pre-millennialists understand that the Scriptures teach we may expect perilous times as we approach the end of the present dispensation. This is "historic." It will be history repeating itself.

It is an interesting fact that throughout the past civilizations have reached a high degree of culture and progress and then have disappeared, empires have broken up into fragments, and great peoples have passed away so far as any sort of leadership in world affairs is concerned. Babylon fell, the Persian Empire passed away, Greece lost her glory, the Roman Empire went to pieces, Spain has lost her grip upon the world; the thrones of Europe are crumbling. This is historic. There is a limit to man's powers and when he drifts away from God, when he lives without faith in, and the guidance of the Holy Bible, he fails.

Do you remember to have read David's last charge to Israel? The old poet, king and warrior heard the footsteps of approaching death and was setting his house in order. He had called his people before him and stood up to give them his parting words. How solemn and full of meaning they are! They may be found in 1 Chron. 28:8: "Now therefore in the sight of all Israel the congregation of the Lord. and in the audience of our God, keep and seek for all the commandments of the Lord your God; that ye may possess this good land, and leave it for an inheritance for your children after you forever."

Israel violated her covenant with God, trampled upon the divine commandment and directly her hillsides were covered with the tents of enemies, and her valleys trembled

(Continued on page 8)



## IN LABORS ABUNDANT

Rev. G. W. Ridout, Corresponding Editor

## I.



Another campaign took us away out into the interior where it entailed muleback riding of some twenty miles through mountain trails, through rivers and desert to Indian services in an improvised chapel too small for the Sunday crowds who came distances on foot; women with their babies on their backs, the people bringing their food with them so that we had nothing to worry about meals. In that section they do not use bread but their chief food is potatoes, corn and beans, and strange as it appears to us, they make a specialty of frozen potatoes; they put them out to freeze and then treat them in such a way that they become a great article of food using them very much in soups as well as eating them with their meals.

We say often in our splendid home churches, "The Lord is in his holy temple," but this must not be limited to temple or church or cathedral. The Lord is present where humble souls with hungry hearts come to hear the gospel and to pray. We had a blessed altar service that Sunday afternoon with the whole house turned into an altar and people praying and testifying to the blessing that came into their lives.

## II.

When we were crossing Lake Titicaca there was considerable interest among the tourists and many questions asked about the "Island of the Sun" which is one of the most historic of all the islands in the famous Lake. In speaking to one lady about it, I advised her to read Prescott's "Conquest of Peru." This is one of the best, if not the very best history that was ever written. I believe it took Prescott ten years to write that book. It is fascinating from beginning to end. This book should be put into the English classes in high school and college. It is a classic from the standpoint of pure rhetoric. Its English is superb. The descriptions of the Inca civilization is without parallel in the English language.

The religion of the Incas was the worship of the sun. They kept fire forever burning upon their altar. Prescott writes: "The sacred flame was intrusted to the care of the Virgins of the Sun; and if by any neglect, it was suffered to go out in the course of the year, the event was regarded as a calamity that boded some strange disaster to the monarchy." A similar legend we find in Roman history. If the sacred fire went out the army was forbidden to march till the fire was kindled again.

## III.

The sacred fire among the Romans and the Incas remind us of the Ancient Tabernacle in the time of Aaron and Moses. We read about it in Leviticus 6:12: "And the fire upon the altar shall be burning in it; it shall not be put out." Verse 13. "The fire shall ever be burning upon the altar; it shall never go out." In this we have a lesson and an exhortation for the work of God in the homeland and in the mission field. Too often preachers and people let the fires upon the altar go out and there is nothing left but ashes. Too often in the heart of the missionary the fire has gone out and the missionary work has been reduced to a schedule and a program that has got to be gone through with. Dr. John Goforth tells of his bitter disappointment at the Edinburgh Confer-

ence, 1910. "The subject for the last day was the 'Home Base.' It provoked visions of endless possibilities. The home churches empowered by a mighty Holy Ghost revival would send out men fitted, as were Paul and Barnabas, and with their enormous resources in men and means the world would be evangelized in a generation. Alas, it was only a dream! Never have I suffered such keen disappointment. Of the many who addressed that great missionary gathering not more than three emphasized God, the Holy Spirit, as the one essential factor in world evangelization. Listening to the addresses that day one could not but conclude that the giving of the gospel to lost mankind was largely a matter of better equipment, more men and women; symptoms indeed were not lacking that a few more sparks might have precipitated an explosion. But no, the de-thronement of the idol of ecclesiastical self-efficiency was apparently too great a price to pay." Dr. Goforth gives forth then this glowing exhortation: "But brethren, the Spirit of God is with us still. Pentecost is within our grasp. If revivals are being withheld from us, it is because some idol remains still enthroned; because we still insist in placing our reliance in human schemes; because we still refuse to face the unchangeable truth that 'It is not by might, nor by power, but by my Spirit.'"

Well may we pray with Wesley in the language of his great hymn,

"O Thou who camest from above  
The pure celestial fire to impart;  
Kindle a flame of sacred love,  
On the mean altar of my heart.

"There let it for thy glory burn,  
With inextinguishable blaze;  
And trembling to its source return,  
In humble prayer and fervent praise."

## IV.

In mission fields missionaries often travel second and third class for two reasons—to save expenses and to get in contact with the common people. One of the older Southern missionaries in Brazil was traveling with the common class at one time when he prevented two men who thirsted for each other's blood, and who happened to be on the same train and coach. They were about to attack each other, one with knife, the other with a gun. The missionary was a large man and got between them, quieted and held them at bay till the station was reached, where one got out and the danger was over. On the West Coast I traveled on one of the steamers, third class, because they had no second. William Taylor sailed down the Coast once as deck passenger; he came to blaze the way for Protestant Missions in South America. John Wesley endured hardness as a good soldier. Traveling down into Cornwall with John Nelson he had a hard time of it. Nelson, in his own laconic style, gave an account of their lodging. "All this time," he says, "Mr. Wesley and I lay on the floor; he had my great coat for a pillow and I had Burkitt's Notes on the New Testament for mine. After being here nearly three weeks, one morning about three o'clock, Mr. Wesley turned over and, finding me awake, clapped me on the side, saying, 'Brother Nelson, let us be of good cheer. I have one whole side yet, for the skin is off but one side.'"

## V.

When I was preaching in Tokio, Japan for awhile I preached with Kanamori, that great Japanese preacher whose "Three hour sermons" became famous. Our second contact

with him was when he was preaching to the university students and others each night in the O. M. S. Japanese Church, Tokio. His crowds were so great that he had the habit of asking those who came one night to stay away the next so as to give room for others; during these meetings there were thirteen hundred inquirers. We were asked to follow his meetings with messages to the new converts and inquirers.

Kanamori was a member of the famous Kumamoto Band of 1876; he eventually became assistant to that great Christian educator, Joseph Nishima, in the College at Kyoto, and was pastor for many years; then came the Modernistic Movement to Japan; he drifted and joined the Modernists. He says: "Upon me most chiefly rests the blame for the theological errors of Japan. . . . I went proudly on until my faith was entirely overthrown. . . . Radical criticism had robbed me of my Bible and New Thought of my Savior and with no faith in my heart there was no message on my lips." He went into government work, prospered financially, and then a sudden and terrible blow—the death of his wife. In his sorrow he found his way back to God. Speaking of his recovery of soul he said, "When I came back it was to my original faith in my Savior and God's word. . . . No more do I feed my soul on a Bible full of bones and no meat. . . . No more do I talk of Jesus as a God-filled man, but with doubting Thomas I humbly claim him as my Lord and my God and thus again I have the soul satisfying message of the glorious gospel of the Son of God; apart from such faith no such message can exist."

A Return to Faith! What a great blessing and stir would come about if many others who have left the "old paths" for the "new theology" would find their way back as Kanamori did.

## REQUESTS FOR PRAYER

Mrs. G. B.: "Please to pray for my husband, son and wife who are church members but not Christians."

A. P. W.: "Will you please to pray for my physical and spiritual healing. I do not have the peace I should have."

A reader of The Herald requests prayer for a man and woman in their church who hold official positions, that they may be converted, or give up their positions.

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# STRENGTH FOR THE HILLS

Rev. J. C. McPheeters, D. D.



Life in many respects is like a transcontinental highway. It has its level stretches, but it also has its rugged mountains. It is much easier to walk on the level ways of life than it is to climb the hills. The real test of an automobile is not what it can do on a level road, but what it can do on the hills. So the real test of our lives is not

what we can do when the traveling is easy, but what we can do when we come to life's hills. The engineers of the great automobile manufacturers have given much time and attention to making automobiles hill climbers. In the early days of the industry there was a great deficiency at this point. The cars did well on level roads, but the engines boiled on the steep grades. In those days it was not uncommon to see a string of cars stalled on a steep grade, while motors cooled, or water was added to radiators. But these difficulties have now been overcome by the new, high-powered, streamlined modern automobiles. These new cars eat up the miles on the hills as well as on the level roads. I think that all of us have witnessed many people like the stalled cars upon a steep grade. They ran well on the level road, but they stalled upon the hills.

We need strength for climbing the hills of life. A surplus of power is built into the modern automobile. This power is not needed on the level road, but it is needed on the hills. Just as the automobile needs a surplus of power for the hills, so every individual needs a reserve of inner spiritual power to enable him to safely climb the steep hills of life.

While hill climbing is not easy, once we get a taste of it we prefer it to the easy going of the level spaces. The poet Arthur Guiterman declared his preference for the hills to the easy trails of the level spaces.

"I want my hills—

A trail that scorns the hollow.  
Up, up the rugged shale  
Where few will follow.

"How pure at vesper time

The far bells chiming;  
God, give me hills to climb,  
And strength for climbing."

San Francisco is a city containing many hills, some of them quite steep. When I came to San Francisco ten years ago from a city of level streets I did not fully appreciate the hills. I looked upon them as an unfortunate obstruction to travel and traffic. I lived in San Francisco for some five or six years before I came to fully appreciate the hills. One day I started climbing the hills of San Francisco as a part of the routine of my daily exercise. The going was rather slow, tedious and difficult when I began; but as I kept up the practice from day to day I got new strength, also new vision, as I climbed to the top of Nob Hill and Russian Hill, and viewed the panorama from those summits. Now I can truly say that I delight in the hills of San Francisco, and I regard them as one of the greatest assets of the city. I would not exchange our hills for the level spaces. In climbing the hills I obtain new strength, and behold new visions. The hills offer to us the challenge of the difficult. We obtain strength by grappling with the difficult things of life. The easy road develops no strong sinews. Those who walk only the level trails never attain the muscles of the mountain climber. The path of ease has often proven a curse rather than a blessing.

The hills of adversity, physical affliction.

and keen disappointment are certain to confront us on life's journey. As we stand and look at the steep ascent of a hill that confronts us we may be tempted to beat a retreat rather than attempt to climb the steep grade. A retreat will offer to us the line of least resistance. But by beating a retreat we can never go forward. A forward advance lies only on the road that winds the steep ascent of the hill. By arduous climbing we may place the steep grade behind us. We are then aware of the fact that we are making progress, and are moving forward.

The real strength for hill climbing is a hidden and unseen strength. Two men in outward appearance may look very much alike. Their weight is approximately the same. Both of their countenances reflect a healthful appearance. These two men may start together to climb a steep hill, but one falls by the wayside before a great distance has been reached on the ascent. But the other presses on, up to the summit without difficulty. What is the difference in the two men climbing the hill? In one there is a physical strength and endurance that is invisible, which is not in the other.

It is exactly so in climbing the hills of life. Some faint and fall by the wayside, while others climb on to the summit. The difference is to be found in a hidden strength.

The great hidden strength which we need for climbing the hills of life is the strength of the Lord. God has promised to give strength for the hills of life to all of those who will rely upon him with appropriating faith. A statement in the 27th Psalm, the 14th verse, reveals that God offers to strengthen our needy hearts: "He shall strengthen thine heart." Also in the 7th verse of the 110th Psalm we read: "He shall drink of the brook in the way: therefore shall he lift up the head." The cooling waters of a rippling brook bring new strength to the traveler on his journey. Even as the cool waters of the mountain brook revive the physical strength of the traveler, so God, the Heavenly Father, revives drooping energies, and redeems life from despair.

It was the strength of God which saved Elijah from his despair. He was so discouraged that he prayed that he might die, believing that he only was left of the prophets of God. When God's hand was laid upon Elijah, he was reminded that there were seven thousand who had not bowed the knee to Baal. The touch of God gave to Elijah a new vision of a difficult situation. The vision which came through divine inspiration revealed the situation to be much better than it appeared through the vision of human eyes, in fact the situation was seven thousand times better than it looked to Elijah. The strength of God can remove the discouragement which comes to those who seeing through human eyes only, see a situation worse than it really is. Elijah saw only one prophet left, but in truth there were seven thousand prophets who had not bowed the knee to Baal.

One of the tactics of Satan is to magnify our difficulties. He will make the hills seem steeper and longer than they really are. Satan would overwhelm us with a sense of the impossible, but God underguards us with a realization of the possible. This realization came to the apostle Paul with such tremendous force that he said: "I can do all things through Christ which strengtheneth me."

As the body needs renewal with bread every day, so the eternal spirit within us needs the renewal of the Bread of Life. As our bodies need the refreshing that comes from the waters of the brook, so our souls need the refreshing that comes from the Water of Life. As our bodies need the sunlight which shines upon the earth every day, so our

spirits need the heavenly sunlight to illuminate the pathway as we make the earthly journey.

It is easier to remain in the valley than to climb the mountain. Yet there is always a restless urge in the breast of man to scale the heights that are above. If he succumbs and surrenders to the temptation to remain only in the valley below, his spirit will never be fully satisfied, for there is an urge that calls him to the heights above. Lucy Larcom understood this great truth when she wrote:

"I cannot in the valley stay;  
The great horizons stretch away;  
The very cliffs that wall me round  
Are ladders to a higher ground.

"I am not glad till I have known  
Life that can lift me from mine own;  
A loftier level must be won,  
And mightier strength to lean upon."

## Bible Dictionary.

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## The Summer Campaign.

*The Methodist Church, Steubenville.*

My first meeting after the Commencement at Asbury was with the Rev. C. R. Stockinger at the Finley Methodist Church, Steubenville, Ohio. Here I found an old-fashioned Methodist minister and his godly wife laboring unselfishly and unceasingly in the work of the Kingdom of God. Brother Stockinger is a devout pastor; a man of prayer; a lover of God and of souls. His people are a spiritual people. It was indeed refreshing to find such a fine group of holiness men backing their holiness pastor one hundred per cent. God gave us some wonderful victories in the services. A goodly number received definite experience of salvation.

*Sharon Camp.*

Sharon Center camp was our next meeting. This was a new camp to us. In many respects this was a unique camp. It is held in a lovely spot, and the buildings have been kept in such good repair that one would have the impression that it was a new camp; yet, it is at least forty years old. The Rev. D. P. Fulmer is the president, and has been, we understand, since the beginning. Indeed, he is the founder of the camp. He is a remarkable man and a very efficient master of ceremonies. He is greatly loved by all. The evangelists of the camp were Dr. Z. T. Johnson, president of Asbury College, the Rev. T. M. Anderson, and myself. Miss Anna McGhie was the young people's worker, Miss Eva Clausen, the children's worker, and N. B. Vandall was in charge of the singing. We enjoyed this camp immensely. Dr. Johnson and Tony did some great preaching, and we feasted at the table of the Lord. Brother Vandall, as usual, enriched us by his great gospel singing. The members of the Board were wonderful, humble, and godly men. Brother Fulmer is backed and upheld by a wonderful board of workers, the first vice-president being the Rev. G. A. Clymer, of Canton, Ohio, a great soul and a great worker. The order of the camp is of the finest type. The people give the greatest attention. The provision for the physical needs of the people was of the highest order, and corresponded nicely with the spiritual feasting: the best for the body and the best for the soul. Long live Sharon Camp, Sharon

(Continued on page 7, Col. 1)



# THE HERALD PULPIT

## PERILOUS TIMES

By Dr. C. F. Wimberly.

*"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."—2 Timothy 3:1.*



**F** we are seeking for one of the most potent prophecies of our Lord's return, and the end of this age, we have it here in the text we have read. "In the last of these days," so when we analyze these potent words, we find them dynamic with what is going on before us. We have only to read any morning edition of any Metropolitan paper, any day, anywhere—as it has been for nearly a decade, and this fearful truth of Peril is brought before us. Yes, "Perilous Times," yes, and still more, "men's hearts failing them for fear, and for looking after those things coming to pass on the earth." If we should seek a land where these pregnant words do not obtain, where would it be found? Like the seismic center of an earthquake, or a pebble thrown into the water, the waves spread in geometrical progression. We are told that if a small stone is cast into the ocean, it will send a tiny tremor to the most distant shore. A small bird lighting on the tiny limb of a great tree, will likewise send a pulsation to the most distant root fiber.

National disturbance could not have done this a century ago. Nations were units, and only by slow moving commerce did they touch each other. Not so today; whatever happens anywhere, affects everywhere. Before the holocaust of war swept the world, a riot or revolution in Shanghai, reacted in New York. The Federation of the World has come but not as dreamed of by Tennyson; it has come geographically, but not fraternally. We are farther from it now than ever before in human history. So in all this, we find the exemplification of Paul's fearful announcement—"In the last of these days," it is going to be world-wide, as it was to the great Apostle. "In perils of waters, in perils of robbers, in perils of mine countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." All this is fully exemplified in the world at this hour.

In this analysis, we might extend the discussion into hours, rather than minutes; but we wish to lift only a few of the high spots in Paul's fearful indictment. Men shall be "lovers of their own selves." Herein we have the crux of this whole situation. Men in power for the love of their pride and inordinate ambitions, without a thought of human suffering, hunger, or death, filling the nations with starving widows and orphans, devouring all the resources of lands conquered, for their own lusts, turning their own country and people into a slaughter-house—why? "Lovers of their own selves."

"Covetousness" is one of the deepest and most subtle passions of the soul. We once heard a great evangelist say he would rather undertake the salvation of the most depraved gambler or prostitute, than that of a man with covetousness burning in his character. Whence cometh all these industrial disorders? Why over 20,000 strikes, often attend-

ed by destruction and death, in America since the Armistice was signed at the close of "a war to end war?" Somebody's covetousness, either by captains of industry, or selfish labor leaders, at the head of labor organizations living like kings on princely salaries filched from the toil of men and women, boys and girls who stand hours each day at a loom, factory or foundry. God says covetousness is idolatry, a crowning sin of the world.

"Disobedience to parents." Why are our prisons crowded with young men, not yet out of their teens? They were never made to know the meaning of obedience. Back of all this in a large measure, is the spineless, molly-coddle system of education. The specialists tell us we must deal with our children by moral suasion; learn to know and meet them on the plain where they live and think. There has been no improvement on the hickory sprout and wood-house regime. That was the educational system that made men. We have educational boards, now, but the best educational board ever invented was a paddle. This is God's advice in such matters. The educational system and the laxity of home authority are developing a generation of anarchists and criminals.

"Traitors," another word for treason, is one of the worst crimes known in the catalogue of a nation, especially in times of war or crisis. One of our greatest menaces is the traitor in our midst; men willing to sell our country for a mess of pottage; for place, possessions and power. Such are wolves in sheep's clothing. No greater danger to a business, be it a bank or a corporation, than a traitorous member in the organization. A traitor can wreck a home, society, or church. There are those enjoying the old Ship of State with a view to scuttling it; enjoying the privileges of the Old Ship of Zion, God's Church, and destroying the foundation by undermining faith in the record God has given us. The nation, the Church, the home, the departments of government have no greater enemies than the traitor. The open Bible, the open Church, the universal Gospel of salvation will mean nothing if the traitors get in their blighting influence.

Yes, these are "Perilous Times." If our enemies can have their way, the churches will be padlocked, the chastity of the home junked, the sacredness of marriage—all these sacred institutions—are slated for oblivion, and then hell will hold a jubilee.

We can mention but one more; "lovers of pleasures more than lovers of God." During the World War there was a tremendous craze to entertain the soldiers, so gigantic programs were put on to this end. "Give our boys a good time." Now, following that not unworthy motive, our land became swept off its feet, seeking fun; we truly became "lovers of pleasures." Every wild device the devil could invent was put into action. The enemy of the soul opened a thousand doors to our young people—drinking, dancing, smoking; Sunday high-ball, cocktail parties became the rage; automobiles were often an assignation house on wheels. Indulgencies were practiced often by boys and girls in their teens.

Every state but South Carolina have their theaters and ball parks crowded on the Sabbath. Last Sunday 135,000 people witnessed

a professional football game. No wonder the "love of many shall wax cold." Apostasy has settled on the world like the chill of death, and the Church of God is afflicted with creeping paralysis, beginning more than three decades ago. All these things are to obtain, says Paul, "in the last of these days."

### Culture of Christ.

S. D. GORDON.



**H**AS Christianity become heathen? Ridiculous! Christianity stands for the best culture and achievement of the race. And "heathen" stands for crude savagery, ignorant barbarism.

Yes. True. Yet—if you think on the thing a bit there's enough there to make one straighten up, and knit his brows and stare out.

The most outstanding distinction of history is that between heathenism and Christianity. When the two first came into contact and conflict the contrast couldn't have been sharper.

Heathenism did stand for the crude and savage. And it stood also for the world's best culture. It stood distinctively for all that was not Christian. That was the common contrast between the two.

Greece stood for the best culture man has achieved. In art and philosophy, in knowledge and intellectual vigor, and in personal beauty, Greece led the race. Its standard of beauty and art has never been surpassed, and rarely equalled. The world still copies Greece.

And when Greek culture was at its highest, the moral fibre of the Greek people was at its lowest. It was because of moral rotteness that splendid Greece went to pieces. And Rome copies faithfully Greek art, and Greek moral break-down, too.

Their religion was a religion of culture, a philosophy, nothing more. Vague, uncertain, with no note of positiveness, its distinctive trait was lack of personal moral ideals, and yet more, lack of power to make moral character.

In sharpest contrast with this the new thing that came on the world scene, Christianity, was distinctively a religion of positiveness and of power. It claimed to be a revealed religion, something direct from God.

Its most distinctive claim was that it was supernatural. That stood out bold and big. The Book, the Man, the Man's exceptional experience after dying, the Something put into a man who was a moral wreck, and which made him over new morally—these were the outstanding things that marked the new faith. The supernatural power that changes character was certainly there. It was as certainly lacking in the cultural system of heathenism.

We look askance at that word supernatural. It's rather considered the thing to do. Its meaning should be made clear. It does not mean something contrary to nature, but something higher up than the natural order we are familiar with. It means a power

(Continued on page 5, col. 2)



# THE GREAT COMMONER'S LAST SPEECH

By William Jennings Bryan

## PART VII.

### BACK TO TOOTH AND CLAW.

**O**UR fifth indictment of the evolutionary hypothesis is that if taken seriously and made the basis of philosophy of life, it would eliminate love and carry man back to a struggle of tooth and claw. The Christians who have allowed themselves to be deceived into believing that evolution is a beneficent, or even a rational process, have been associating with those who either do not understand its implications or dare not avow their knowledge of these implications. Let me give you some authority on this subject. I will begin with Darwin, the high priest of evolution, to whom all evolutionists bow.

On pages 149 and 150 in "The Descent of Man," already referred to, he says:

"With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand do our utmost to check the process of elimination: we build asylums for the imbecile, the maimed, and the sick, we institute poor laws; and our medical men exert their utmost skill to save the life of everyone to the last moment. There is reason to believe that vaccination has preserved thousands who from a weak constitution would formerly have succumbed to smallpox. Thus the weak members of civilized society propagate their kind. . . .

"The aid which we feel impelled to give to the helpless is mainly an incidental result of the instinct of sympathy, which was originally acquired as part of the social instincts, but subsequently rendered, in the manner previously indicated, more tender and more widely diffused. Nor would we check our sympathy, even at the urging of hard reason, without deterioration in the noblest part of our nature. . . . We must therefore bear the undoubtedly bad effects of the weak serving and propagating their kind."

### SURVIVAL OF THE FITTEST.

Let us analyze the quotation just given. Darwin speaks with approval of the savage custom of eliminating the weak so that only the strong will survive and complains that "we civilized men do our utmost to check the process of elimination." How inhuman such a doctrine as this! He thinks it injurious to "build asylums for the imbecile, the maimed and the sick," or to care for the poor. . . . All of the sympathetic activities of civilized society are condemned because they enable "the weak members to propagate their kind." Then he drags mankind down to the level of the brute and compares the freedom given to man unfavorably with the restraint that we put on barnyard beasts. . . .

The second paragraph of the above quotation shows that his kindly heart rebelled against the cruelty of his own doctrine. He says that we "feel impelled to give to the helpless," although he traces it to a sympathy which he thinks is developed by evolution; he even admits that we could not check this sympathy "even at the urging of hard reason, without deterioration of the noblest part of our nature." "We must therefore bear" what he regards as "the undoubtedly bad effects of the weak surviving and propagating their kind." Could any doctrine be more destructive of civilization? And what a commentary on evolution! He wants us to believe that evolution develops a human sympathy that finally becomes so tender that it repudiates the law that created it and thus invites a return to a level where the extinguishing of pity and sympathy will permit

the brutal instincts to again do their progressive(?) work.

Let no one think that this acceptance of barbarism as the basic principle of evolution died with Darwin. Within three years a book has appeared whose author is even more frankly brutal than Darwin. The book is entitled "The New Decalogue of Science," and has attracted wide attention. One of our most reputable magazines has recently printed an article by him defining the religion of a scientist. In his preface he acknowledges indebtedness to twenty-one prominent scientists and educators, nearly all of them "doctors" and "professors." One of them, who has recently been elevated to the head of a great state university, read the manuscript over twice "and made many invaluable suggestions." The author describes Nietzsche, who according to Darrow, made a murderer out of Babe Leopold, as "the bravest soul since Jesus." He admits that Nietzsche was "gloriously wrong," not certainly, but "perhaps," in "many details of technical knowledge," but he affirms that Nietzsche was "gloriously right in his fearless questioning of the universe and of his own soul."

In another place the author says, "Most of our morals today are jungle products," and then he affirms that "it would be safer, biologically, if they were more so now." After these two samples of his views you will not be surprised when I read you the following (see page 24):

### SNEERS AT CIVILIZATION.

"Evolution is a bloody business, but civilization tries to make it a pink tea. Barbarism is the only process by which man has ever organically progressed and civilization is the only process by which he has ever organically declined. Civilization is the most dangerous enterprise upon which man ever set out. For when you take man out of the bloody, brutal, but beneficent, hand of natural selection you place him at once in the soft, perfumed, daintily-gloved, but far more dangerous hand of artificial selection. And unless you call science to your aid and make this artificial selection as efficient as the rude methods of nature you bungle the whole task."

This aspect of evolution may amaze some of the ministers who have not been admitted to the inner circle of the iconoclasts whose theories menace all the ideals of civilized society. Do these ministers know that "evolution is a bloody business?" Do they know that "barbarism is the only process by which man has ever organically declined?" Do they know that "the bloody, brutal hand of natural selection" is "beneficent" and that the "artificial selection" found in civilization is "dangerous?" What shall we think of the distinguished educators and scientists who read the manuscript before publication and did not protest against this pagan doctrine?

(Continued)

(Continued from page 4)

### CULTURE OF CHRIST.

more than the power that's common working through natural channels.

God loves the natural. Nature is merely God's method in action. He is chary of the supernatural. His use of the supernatural is always as an emergency measure. It is brought into play by some emergency caused by evil. Evil is plainly here. So is God. So is the supernatural, to offset evil, when need be.

Christianity is not merely a code of ethics, nor a system of culture, a humanitarianism, nor a bettering of the world. It is all of these. It out-classes all others in these things. But

these are incidentals, mere by-products. They are the glow of the fire, not the fire itself.

Christianity is distinctively the one only religion of power, supernatural power. It makes the lustful man pure in heart, the thief honest, the trifter earnest, the victim of passion self-masterful, the bodily diseased whole. The storm-swept knows sweet peace of heart.

And when Christianity becomes a mere code of ethics, a humanitarianism, and so on, and only these, nothing more, its distinctive trait has gone. It is down on a level with the splendid cultural heathenism of Greece and of Rome.

Culture means developing something already possessed. It can be carried to an almost infinite degree. It calls into play the highest and best, and delights the appreciative. It never changes the sort, only the quality. Culture never gets a Baldwin apple out of a Burbank potato. Larger, mealier, better-flavored, it remains a potato.

You can't get a saint out of a rascal, by any sort of culture, carried to whatever degree. Skilled, polished, taught, the rascal only becomes a greater menace. The rascal inside will break through some day.

Christ put something new inside, a power, a life, with a direct God-touch in it. There is now a supernatural power working through natural channels. Habit's long-time grip is broken. Then there is play for the best culture of that new life. This is the distinctive touchstone of Christianity.

The test of any teaching, and the test of any civilization, is moral personal character. The world's civilization is in the sorest test today. The moral break-down everywhere is a heart-breaking commonplace.

Is it possible that Christianity is losing its one distinctive trait? If the salt, that has been blessedly salting all life, and keeping it from going clean bad, these centuries, if the salt loses its saltiness! Saltless salt! That's a desperate case. The distinctive thing gone!

An officer of a Japanese liner on the Pacific, pacing the deck one day, listening to an American companion talking about the Christian faith, with pathetic intensity broke into his companion's talk with the abrupt question, "But is there power to make a man live it?"

An Imperial University man, with the keenness characteristic of the Japanese, he touched the one critical spot. Happily he learned about the Man who died, and lived again, and lives, and gives power to live it. His face showed something new inside.

And for the rest of the voyage he kept bringing men to his friend's stateroom to learn about the power, yes, the Man, that can help a man actually live the thing.

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# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## John Wesley Park Holiness Camp Ground.

John Wesley Park Holiness Camp Ground is located on the Manatee Road halfway between Bradenton and Sarasota, Florida. This road runs parallel three miles east of the main road that runs north and south from Bradenton to Sarasota. The spot is within five miles of beautiful fishing and bathing facilities at Sarasota and within six miles of splendid fishing grounds near Bradenton. It is about nine miles east of Bradenton Beach, which is a very beautiful bathing and sunning beach. There are, also, splendid fishing facilities at this point. It is said that the tourist population of this particular area runs into thousands each year.

If a tabernacle can be built on the grounds this year, the holiness people who visit Florida will have a congenial place to stop at small expense to themselves where they would have congenial Christian fellowship as well as opportunities to visit interesting places on the west coast.

If thirty people would contribute \$100 each, the tabernacle could be up by February. To the first thirty people who will make such a contribution we shall lease a lot upon which they can plan to build this winter or any time in the future. A small cottage with adequate facilities for living conditions during the tourist season in Florida can be built for from \$400 to \$1,000. If a large number of holiness people would build these cottages and spend their winters in Florida at this camp ground, there would be a community—genial and clean—with many spiritual advantages that cannot otherwise be had.

We must have the money to build this tabernacle not later than December 1. If you will send us \$100 before that time, we shall make plans for the building and begin its erection early in December. In the next issue of THE PENTECOSTAL HERALD we shall have a plot showing the general nature of the camp ground and the proposed arrangements. Send check to Wilmore, Ky., and let us know that we may depend upon you to be there this year.

Yours in his name,  
Z. T. JOHNSON.

## The Christ and a Better World.

By WILBER G. ALLEN, A.M., B.D.

### VII.

#### THE HOPE PRESERVED AND INCULCATED.

It is one thing to have a vague consciousness that something is desperately needed, and quite another thing to clearly define that need and to know how it is to be met. For ten generations, from Adam to Noah, the tradition had come down that *Iahweh* would bruise the serpent's head and lift the curse that was on the earth. Yet the earth was so full of violence that the race of men had to be carried away by a flood and a covenant established with Noah, "a just man and perfect in his generation."

Thus a new start was taken for the coming of a better world. With the rainbow to witness to God's covenant, and a just-law of retaliation to restrain mankind from the shedding of his fellow's blood, God begins all over again. But what hope is there for a peo-

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ple who persist in "changing the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts and creeping things?" (Rom. 1:23). How shall men who worship the lewd symbols of the Babylonian plain, or the bulls and hawks and bugs and reptiles of the Nile valley, ever learn holiness?

The arts and social institutions which we commonly recognize as the marks of civilization seem to have originated with the sons of Ham in the Euphrates valley, in Asia Minor and the eastern coast of the Mediterranean, and along the Nile in Egypt. Cities were built, temples erected, a literature created, and empires founded. But their worship was sensuous, attended by most licentious practices. In the building of the tower of Babel it seems to have been their thought to bind together in one empire the rapidly multiplying peoples and tribes, whose tribute would fill the palace with unbounded luxury. By a confusion of language *Iahweh* humbled their pride and scattered the nations abroad.

The descendants of Shem kept for a time to a Bedouin type of life, in close contact with nature, preserving the simplicity of religion and the ancestral traditions, including the redemptive hope. Later they pressed into the Hamitic cities, attracted by their riches and luxury. They adopted the civilization found there, and their inherited faith was imperiled. Then Abraham was called to go forth to a land which *Iahweh* would show him, and to seek a city with foundations that had been laid by God. (Heb. 11:10).

For the perfecting of Abraham's faith a new name of God was needed; so El-Shaddai, God-Almighty, makes his covenant with the father of the faithful. (Gen. 17:1ff). Only the omnipotent God was able to make this man of a hundred years, whose lawful wife was barren, the father of a multitude whom no man could number. Only he could subdue the fierce wrath of Esau, defrauded of his birthright, and turn Jacob, the trickster, into Israel, Prince of God. Only he could lift Joseph, the lad sold into slavery, from the dungeon to rule for Pharaoh the land of Egypt and save much people alive in a time of famine. Only he could take the weeping babe from the ark of bulrushes to become the son of Pharaoh's daughter and the savior of his people. (Ex. 6:2f).

Before Moses was equipped for his mission he needed both the traditions of Israel and the learning of Egypt; but he must also go forth into the wilderness to dwell forty years with the priest of Midian, there to recover the name of *Iahweh*. "*Iahweh*, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psa. 90:1-17). He who is what he is-to-be is the "God Almighty" who can "establish the work of our hands upon us." Appearing in the burning

bush, he sends Moses back to Egypt; in a pillar of cloud and fire he leads his people through the Red sea; and from the top of Sinai amid lightning flashes and peals of thunder he spoke to Israel words which ever since have been the basis of human and divine law. The words were to be the *pedagogue* (children's escort), to bring them to Christ. (Gal. 3:24).

How grandly this double concept is expressed by the prophet: "Hast thou not known? Hast thou not heard, that the everlasting God, *Iahweh*, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. 40:28). God's unchanging purpose and character, combined with his almighty power, gives the believer a hope both sure and steadfast.

Children who cannot read are sent to the kindergarten. By object lessons they slowly learn to think abstractly. The tabernacle was Israel's kindergarten. From its elaborate ritual the people must learn their duties to God and to one another. Day by day, if they journeyed or rested, truths were impressed on their minds which had never been grasped by the wisest sages and philosophers of the most cultured nations. To a race of slaves just escaped from bondage were revealed mysteries never dreamed of by the saintliest of the priests and hermits of all the great religions of the world.

The tabernacle had its altar and laver, its candlestick and table of shewbread, its incense and sprinkled blood,—furniture and ceremony that may seem to differ but little from places of worship of the heathen religions. But over it hovered a cloud that shadowed the camp by day and illuminated it by night, a symbol of the sheltering presence of their all-discerning God. Moreover, across the sanctuary stretched a veil, behind which in dense darkness was a chest containing two stone tablets; on which, so the people were taught, God's finger had written ten words whereby their lives were to be regulated. These stones bore witness to a covenant that God had made with his chosen people. If they were obedient to the commands which he had given them, their unchanging God was pledged to "forgive all their iniquities, and to heal all their diseases, to redeem their life from destruction, and to crown them with loving-kindness and tender mercies." (Psa. 103:3f). But if their heart should be deceived, and they should turn aside, "then *Iahweh's* wrath will be kindled against you, and ye shall perish quickly from off the good land which *Iahweh* giveth you." (Deut. 11:17). Lessons of redeeming grace and purification of heart, of spiritual illumination and nourishment, and of the life that is well-pleasing to God were taught in every act of worship.

All the sins, both public and private, which had been committed and for which propitiation was made, were stored up in that most holy chamber where God kept watch over his covenant. Every year on the great day of atonement the people were assembled before the tabernacle to witness the most solemn of their rites. Their high priest was about to venture alone into the holy presence of God,—but only after the most punctilious observance of the rites of propitiation and sanctification,—there to purge the place of all its accumulated defilement. After the atoning sacrifices had been com-



pleted and the sweet-smelling incense had been burnt before *Iahweh*, then "all the iniquities of the children of Israel, and all their transgressions in all their sins" were to be confessed and put upon the head of a live goat, "and the goat shall bear upon him all their iniquities unto a land not inhabited." When the cleansing was complete, the last sacrifice offered, and the priest had washed himself and put aside the garments that were stained with sin, he came forth to the people, and well might they exclaim, "They are all taken away." Christ having put away sin by the sacrifice of himself, has entered into heaven itself, now to appear in the presence of God for us, "and unto them which look for him shall he appear the second time without sin unto salvation." (Heb. 9:24-28).

(Continued from page 3)

### THE SUMMER CAMPAIGNS.

Center, Ohio; and may she continue to do things for Christ and his Kingdom.

*Bentleyville, Pa.*

This was our next camp. It is an old camp. In recent years it has taken on new life under the leadership of the Rev. H. M. Couchenour. The Board is composed of members of godly men; men who are anxious to make Bentleyville camp great for Christ and his Kingdom. It was an honor to labor with our veteran leader and father in the gospel, Dr. H. C. Morrison. As usual, he did great preaching and was greatly loved and appreciated by the people. The other evangelist was our humble and godly brother, the Rev. John Church, a great preacher of full salvation. We had a gracious time together in the work of the ministry. This camp has great order and a very fine spiritual tone. We bespeak for Bentleyville camp a great future should our Lord tarry.

*Camp Sychar.*

We went from here to Camp Sychar. This, too, is one of the older camps. But it is a great camp. The president, Dr. Williamson, is an able executive. The Board is composed of godly men each having his distinct and necessary work to perform, and "each man stands in his place round about the camp." In consequence of this, the camp is great. The singing, under the leadership of Brother Mullett, was rich, indeed. We have often felt sad, even in some of our good holiness camps, because of the type of specials rendered; songs that gave no aid whatever in bringing conviction on the place. This was not the case with Brother Mullett's selections of songs. They are a distinct contribution to the spirituality of a camp, and he himself is an able leader. The evangelists for the camp were: Dr. C. W. Butler, president of John Fletcher College; Dr. J. C. McPheeters, minister, Glide Memorial Methodist Church, San Francisco, and a "fellow" by the name of Wiseman. Both Drs. Butler and McPheeters did great preaching, which was enjoyed by all. They are fine co-workers in the gospel of Christ. My daughters, Evangeline and Irene, were with me at the camp, and the camp was a great blessing to them. Mrs. Wiseman took ill the second night on the camp grounds, and had to be removed from the camp. God had a hospitable family in Mt. Vernon, Mr. and Mrs. W. Lochart, who, with their family, opened their home to Mrs. Wiseman and waited on her as angels of God. We shall never be able to repay this family for their kindness. God bless them. Miss Evelyn Lochart, their eldest daughter, now teaching near home, is a graduate of Asbury. A son, Murray, has also spent some time at this institution. He is now attending the state university. While in Asbury, he was a member of the Asbury Messenger Quartet. My son, Bill, was a member of the same quartet. He helped us get acquainted with Murray. There is another son, Glen, who is now in attendance at

Asbury. Thus Asbury gave us a connection which meant so much to us in our hour of need. From this home Mrs. Wiseman was taken to a hospital in Columbus, Ohio. At the close of Sychar camp, we went to Columbus to be with her. The Rev. P. Wendell, graduate of Asbury, then pastor of an Evangelical Church in Columbus, with his wife, so kindly opened their home to us, where we stayed for a week after the close of the camp. This was another great kindness, in the providence of God. Owing to Mrs. Wiseman's illness, we had to cancel our meeting at Prescott, Canada.

*Buffalo, New York.*

Our next engagement was in Churchill Tabernacle, Buffalo, N. Y. Sunday, September 1, we took Mrs. Wiseman to the home of Dr. and Mrs. Cox, New London, Ohio, and Evangeline, Irene, and myself went to the Churchill Tabernacle. This tabernacle is known as the "spiritual workshop" in Buffalo, and it is, indeed, a "spiritual workshop." We enjoyed the day very much. Both the morning and evening services were broadcast. The pastor, Clinton Churchill, is a delightful man; a humble and lovable character.

*Pontiac, Michigan.*

From Buffalo we returned to New London, Ohio, put Mrs. Wiseman on train for Wilmore, and we went to the Mennonite Church in Pontiac, for a meeting, September 5th over the 15th. My daughters had charge of the music and singing; they also conducted the children's meetings in the afternoon. I conducted a Bible reading in the morning, from 10 to 10:30; from 10:30 to 11 we had prayer service; then, an evangelistic service at night. Here we had some blessed victories. The pastor, the Rev. J. N. Kitching, and his wife, are among God's choicest saints. They looked after me as if I were a prince. Mrs. (Rev.) J. S. Wood, wife of a presiding elder of the Mennonite Brethren

in Christ Church of the district, looked after my daughters as a mother. The Mennonite people are God-fearing lovers of the Truth, and a very practical folk. We enjoyed ministering to them. This has been our third meeting in this church in Pontiac.

*The Dakota Avenue Mennonite Church.*

On Monday, September 16th and Tuesday, the 17th, we were at the Dakota Avenue Mennonite Church, where the Rev. Mr. Eastman is pastor. We enjoyed the fellowship of this church very much. Brother and Sister Eastman are great souls. He is one man who could make a great deal of money contracting, but God has called him to a greater work. But wherever he goes in the church, you can depend upon it that both church and parsonage will be better fitted and look more like a church and parsonage when he leaves it. He is a very valuable man to the church. He has a very fine band of people on Dakota Avenue, among them a very splendid group of young people. God bless them, everyone.

PETER WISEMAN.

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(Continued from page 1)

beneath the chariot wheels of her charging foes, and dragged into captivity she hung her harps of joy forever silent, upon the weeping willows of Babylon.

The destructive critics are preparing the way for the judgments of God. The seeds of unbelief are being sown in our theological seminaries; much of our Church literature is tainted with unbelief. You strike a direct blow at the writings of Moses and in so doing, strike with equal force the teachings of Jesus Christ and the inspired apostles. You cannot tear out the foundation of a structure and leave the building standing. There is enough of unbelief and antagonism to the Holy Scriptures in the books you have written to start going the influences that will destroy the faith of any young man who is not thoroughly established in his Christian experience. Yourself, with the general run of post-millennial teachers must necessarily attack the word of God in order to sustain and bolster up your doctrine. There is coming to be a very widespread unbelief in the Deity of Jesus Christ, in the fall of the human race, in the necessity of the atonement, in every fundamental doctrine of the Bible, and the seeds which are producing this harvest of unbelief, worldliness in the Church, and infidelity in the heart, the home, the business world, are being sown by you men who claim to be Christians and are supported by the Church while you dig the foundations of faith from beneath the Church.

These conditions and the method of teaching which has produced them, is a fulfillment of plainly written prophecy. It is a preparation for the tribulation spoken of in the Scriptures. We had a horrible forerunner of these coming days of sorrow in the World War, brought on by a Germany which had been soaked and saturated with the same diabolical teachings which are being promulgated in this country by men who eat the bread of the Church while they stab her to the heart with the dagger of skepticism.

No, the pre-millennialists are not pessimists. They expect the fulfillment of prophecy; they believe that the unbelief of the Holy Scriptures, the war on the word of God, the Son of God, and the Holy Ghost, will bring upon men a fearful curse; but that Jesus will appear, rout the enemy, and establish his Kingdom of peace and righteousness. Wickedness has always brought the judg-

ments of God; necessarily so. To keep his mercies we must seek, and keep his commandments; but the destructive critics are destroying the faith of the people in the Bible. They are teaching the Church that the Pentateuch was not written by Moses; that it has no divine authority. "If the foundations be destroyed what can the people do?" You cannot destroy the faith of the people in the inspiration of the Old Testament and develop the faith of the people in the inspiration of the New Testament. The foundation and superstructure must stand or fall together.

The pre-millennialists believe that the unbelief being sown broadcast in the Church, the desecration of houses of worship, the lawlessness which is spreading throughout the world, and a thousand untoward conditions are the advance guards of a marching army of human sorrow appalling to contemplate, but that our Lord will appear, put down rebellion, set up his kingdom, bring order out of chaos, peace out of war, plenty out of want, and a reign of righteousness and peace in which that gracious prophecy will be fulfilled which says, "For the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea." This, and all other scriptures of like character, the pre-millennialists steadfastly believe. They are the most optimistic people in the world.

### Here Is Your Opportunity.

Here is an opportunity which we are offering you, and there can be no better. You remember that our Lord Jesus calls poor men into his discipleship. He committed the ministry of his gospel to poor men. It has been so, with rare exceptions, ever since. The Church has always had to educate its ministry.

We have in the Seminary at Asbury some as fine young men as you ever saw, deeply convicted, powerfully converted, graciously sanctified, truly consecrated; they are called to the ministry and are without sufficient means to educate themselves. Their clothing, laundry, books and other items of expense mount up. Friends have been generous in sending my wife money for the tuition of a number of these students; other help is absolutely necessary.

I cannot believe there is any better way to spend some of your tithe money than to help educate a sanctified, God-called, evangelistic ministry; here is your opportunity. We shall be greatly embarrassed in carrying on our work in the Seminary if our friends do not give us some assistance for these fine young men. We are looking to you, and believing that you will respond. Send a donation right away to Mrs. H. C. Morrison, Box 774, Louisville, Ky. If it is only a dollar it will be appreciated; if five or ten it will greatly help, but there are those who will give a larger amount. Please do not delay but use this opportunity to help send out a Spirit-filled ministry of that gospel which is the power of God unto salvation. Do it now for a great, good work.

Your brother,

H. C. MORRISON.

Pineland College.

We have just received from our good friend, Billy Savage, an encouraging note about the opening of Pineland College, near Deland, Fla., in which he reports a large increase in students, an excellent spirit and hopeful outlook. This new institution of learning is able to offer a fine opportunity to students who are short on finance and are glad to use their hands in honest toil for the development of their minds and spirit, fitting them for useful service among their fellowbeings. Billy Savage will be remembered with pleasure by a host of Asburians who knew him, and the charming girl he mar-

ried, who is interested with him in the work of building a great school at Pineland. It is the hope of this writer to spend a part of his winter in Florida at Pineland College.

H. C. MORRISON.

### Lest We Forget.

MRS. H. C. MORRISON.



ONE of the easiest things in the world is simply to "forget." Yes, forget the important, though seemingly trivial, things that go to make up life as it should be. We concern ourselves about the trivialities, which, if forgotten, would not matter, and maybe leave us better for the forgetting; on the other hand, there are matters that we should be scrupulously careful not to lose sight of, for the remembering may prevent a heart from breaking with disappointment, and a life from living under a clouded sky.

W. Livingston Larned wrote an excellent article sometime ago, entitled, "Father Forgets," which hits the sore spot in many a person's life, for, have not all of us been more or less culpable of this offense. It represents a father sitting by the bedside of a sleeping bairn; as he looks upon the innocent chub he soliloquizes thus:

"Listen, son: I am saying this as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a stifling wave of remorse swept over me. Guiltily I came to your bedside.

"These are the things I was thinking on: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when you threw some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a hand and called, 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back!'

"Then it began all over again in the late afternoon. As I came up the road I spied you, down on your knees, playing marbles. There were holes in your stockings. I humiliated you before your boy friends by marching you ahead of me to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father!

"Do you remember later, when I was reading in the library, how you came in, timidly, with a sort of hurt look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. 'What is it you want?' I snapped.

"You said nothing, but ran across in one tempestuous plunge, and threw your arms around my neck and kissed me, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. What has habit been doing to me? The habit of finding fault, of reprimanding—this was my reward to you for being a boy. It was not that I did not love you; it was that I expected too much of youth. It was measuring you by the yardstick of my own years.

"And there was so much that was good and fine and true in your character. The little heart of you was as big as the dawn itself



over the wide hills. This was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, ashamed!

"It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours. But tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer, and laugh when you laugh, I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy!'"

"I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much."

Friends, let's deal tenderly with the little hearts that look to us for love and sympathy.

## The Price of an Interest in Christ.

J. M. BYARS



HERE is nothing more important than the saving of your soul; than having an interest in Christ; than knowing God and being a habitation of his presence. The price of an interest in Christ is a possession of the new birth. "Except a man be born again he cannot see the kingdom of God." John 3:3. The new birth has been discussed from the night Nicodemus came to Jesus to this hour. Some have always denied it and some always will. Some have always accepted it and some always will; but that Jesus taught it is sufficient for any open-minded man. If I were asked to define the new birth I would say it is a renunciation, an abandonment, a reinstatement, a renovation, and a giving. Let us consider these definitions in order.

First, the new birth is a renunciation. It is a renunciation of pride. Isaiah tells us to "seek the Lord." 55:6. Before a man can seek the Lord, before he will seek the Lord he must lay aside his pride, lay aside his self-sufficiency and realize his need of divine help. Pride will warp our reason, thwart God's plans, fill us with prejudices, make us repulsive to sane, sensible people, and make us think ourselves to be something when we are nothing. We must renounce this monster that lurks within our breast before we can seek the new birth in the Lord.

The new birth is a renunciation of false ideas. Some think they can seek the Lord at any time; but not so! "Seek ye the Lord while he may be found, call ye upon him while he is near," v. 6. This part of the words of Isaiah teach us that there may be a time when God cannot be found, that there may be a time when our calling upon him would be in vain because he would not be near. Jesus said, "No man can come unto me except the Father draw him." God draws us by being kind to us, by being good to us, by granting us the privilege of hearing the Gospel, by bringing us in contact with Christians whom we learn to have great confidence in, by showing us his power to save when some notorious sinner is converted; but unless we realize that his Spirit will not always strive with man we are in danger of embracing the false idea that we can seek him at any time.

The new birth is a renunciation of willfulness. "Let the wicked forsake his way and the unrighteous man his thoughts." V. 7. We have all tried having our way; but God likens it unto a straying sheep. "All we like sheep have gone astray." The word "astray" suggests that man's way is the wrong way, the wandering way, the wayfaring way, the unprincipled way. Jesus invites us to give up this uncertainty and "come unto him"

that we may experience the new birth.

In the second place, the new birth is an abandonment. It is an abandonment of sin and the sin entangler—Satan. Why should we cling to sin when it does nothing for us except aggravate our conscience, remove our peace of soul, and makes God withdraw his holy presence from our heart? The only certainty about sin is the misery it gives. In spite of this knowledge a person will cling to it. He will cling to it until he gets rid of the cause of it—Satan. Jesus was manifested to destroy the works of the devil and no one but he can do it.

Not only is the new birth an abandonment of sin and Satan; but it is an abandonment of self to God. "Yield yourselves unto God." Give up yourself to him, devote your time to his service, put yourself in his employ, and give of your best to him.

Thirdly, the new birth is a reinstatement. It is a re-instatement to our intended inheritance. We were originally created in the image of God and though we have fallen from created perfection, though we have sinned away our God-given rights, the God of all grace will not be content to leave us nor forsake us until we have been reinstated in his image.

The new birth is a re-instatement to a Spirit-controlled life. God never planned to have us go through life without his aid. His Spirit helps us—helps us to pray, helps to have faith in God, helps us to be faithful in using the means of grace we have, helps us to love when others hate.

The new birth is a re-instatement to everlasting life. Everlasting life is desirable because those who are heirs to it will be everlastingly loved by God the Father. To be loved by a mortal being works wonders in our life and makes earth a miniature heaven; but to be everlastingly loved by God and to have the privilege of returning that love will be the supreme reward of eternal life.

In the next place, the new birth is a renovation. It is a renovation of our mind. "Be not conformed to this world, but be ye transformed by the renewing of your mind." Rom. 12:2. Before we give ourselves to God we are enemies to him in our minds because we do not retain God in our knowledge; we think thoughts in the presence of which no virtue can remain; we pass unfair judgment upon others because we do not have the principle of mercy within us, and we constantly use our mind to fight off the accusations of our conscience.

The new birth is a renovation of our lives. We might discuss this point at length; but this will be sufficient: When God comes in sin goes out. When the power of sin is broken, its influence cannot control our lives and God can then take us and make us what we ought to be.

Lastly, the new birth is a giving. It is a giving of self to Jesus. To give yourself to him is to believe in him. Few understand the meaning of "believing in Jesus." Believing unto salvation is this—Realize you are a sinner. Realize that you are unable to save yourself and that you are lost in your present state. Realize that your salvation is in Jesus and not in morality, not in good works, not in formal worship. Then turn to him and say, "God be merciful to me a sinner," with the expectation of forsaking all sin and cleaving unto him forever. Accept him as your forgiver and Savior. This is believing in him.

The new birth is a giving of self to a life of worship. Prayer is worship. Praise is worship. Service is worship. Gratitude is worship. Liberality with your means to the support of the Gospel is worship.

Have you experienced the new birth? This is the one thing that really matters. "Except a man be born again he cannot enter the kingdom of God." An interest in Jesus Christ, which pays big dividends, is

yours if you will pay the price of being born again.

## Kentucky's Fiftieth County Votes Dry.

The overwhelmingly dry majority of 890 in McLean county makes that county the 50th in the steady march towards a dry state. A total of 1,340 political voting units are now dry. The vote in McLean county means more than the figures imply. This county voted wet by 122 three years ago in a local option election. Changing a wet majority of 122 to a dry majority of 890 three years later, is fairly conclusive of the growing sentiment in Kentucky against the liquor traffic. This change has been attributed to two main reasons: the failure of regulation, together with the blundering, arrogant tactics of the liquor traffic and the intensive organization and educational campaign conducted by Walter J. Hoshal, state superintendent of the Anti-Saloon League. During the past three years, over 90,000 pupils have been reached in over 500 schools and colleges of the state on "Alcohol and the Human Body;" 250,000 people have been reached during this period in over 1500 addresses, including over 500 presentations of the temperance drama, "Prisoner at the Bar." One of the highlights in this victorious march is the failure of the liquor traffic to regain lost territory. Thirty counties have now been dry three years or over. In not a single county have the wets exercised their rights to force another county-wide vote. Their strategy is to pick out the wettest precinct in a county and attempt a comeback. In their many attempts, in only one precinct have they been successful. In most of the defeats they suffered, the dries won as high as six to one. According to Mr. Hoshal, it is expected that during the first six months of 1941, the dries will have 12 to 15 counties voting on local option.

Anti-Saloon League of Kentucky,  
305 McDowell Bldg., Louisville, Ky.

## A Guide and Help to Spiritual Life

Some one has said that supreme joy comes to one who is disciplined physically, mentally and spiritually. "The Joy of Discipline" is one of the richest, most inspiring little books we have ever read. A prominent business man came into our office. We handed him a copy to read, and the next time he called he said it was the most wonderful book he ever read and that he so appreciated its message that he gave up cigarette smoking, and has absolutely no desire to take up the habit again.

This is a small, attractive book, but carries a wonderful message. Get it and read it and re-read it and circulate it. Results will be sure to follow. Fine to give a young man for Christmas.

"The Joy of Discipline," published at 75c. We offer it special at 60c, or two copies for \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

## BUY NOW FOR CHRISTMAS

We are constantly on the outlook for something good at a low price to offer to our friends and customers. We have just bought the remainder of an edition of a very attractive child's Bible. It has good type, beautiful full-page colored illustrations, a calendar for the daily reading of the Scriptures, beautifully bound with overlapping edges, stamped in gold on back and backbone, and put in a black moire box, published to sell at \$1. We offer them while they last at 60c each, or two copies for \$1, postpaid. An ideal gift for a Sunday school teacher to give a class at Christmas time, or for rewards. Order of THE HERALD Office.

## Dr. Ridout's Itinerary in Brazil.

July to March, 1941, Brazil. Address care Rev. C. L. Smith, Rua Sampson 610 Sao Paulo, South America.



## OUR BOYS AND GIRLS

### DEFEATED BY HABITS.

We believe multitudes of people are defeated in life by bad habits, and their lives shortened by many years.

Whatever hurts physically, mentally, morally and spiritually, and usually financially, is to be avoided. It never makes for success.

Only the great God of Heaven knows how the drink, dope and tobacco habit alone, to say nothing of many other bad habits, are defeating humanity.

It is a known fact that you cannot poison the system and gain thereby in health, in morals and in spirituality. There is always a loss.

Many people are a bundle of bad habits. It seems that they set out to wreck themselves, and it looks like the sooner the better with them. And maybe the sooner they get out of the world, and their influence stops, the better it is for others. But what about meeting God?

Some people not only destroy their health, longevity and pursuits of life, but they destroy others, as they lead them in the same direction they travel through life, and into the same things.

Habit, habit, habit! How common it is, how familiar! It is an everyday affair. We see it so much until we do not stop to consider the evil of it when it is bad. We see people going into eternity all over the country through evil and destructive habits, but we want to attribute the cause of their death to everything else but the real cause.

Don't think a bad habit is honorable, and is right, because a man of great influence indulges in it. God excuses no man for doing wrong, whether he be great or small. The fact is no man can be truly great when he is wrong through some evil habit. He may be acclaimed great by the world, but true greatness never consists of wrong doing.

It is far better to pattern after a little man who is clean in his habits, and lives a noble, sublime life, thus obeying God and observing the laws of nature and keeping to them closely, than to pattern after a man proclaimed great by the world, though he has evil, undermining habits.

It is only a question of time when bad habits will bring the great down, while clean, healthful, elevating, health-producing, character building, soul-elevating habits will bring the small up. The little become great and the great become small through habits.

It is deplorable to see young men and young women today, who are in the bloom of life, with great possibilities and golden opportunities all about them, and out in the future of their lives, ruining their health, sapping their vitality, wasting their money, squandering their time, destroying their talents and bringing themselves down to defeat and to the grave through bad habits. This is a scene that we behold daily.

Why weaken your mind, dull your mind, injure your morals and defeat your life by some worthless, foolish, hurtful, injurious, trifling habit? Instead of holding on to the habit, cherishing, nourishing, petting and holding it to your very bosom, heart and soul, you had better jump on it with both feet, stamp and crush it, hate and despise it, and put forth the effort of your life to get rid of it. You ought to hate it like you would a poisonous viper. The viper may never strike you, but the habit has already fastened its deadly fangs in your flesh, mind, heart, and life, and has entwined about you, therefore is doing its devastating, deadly work, although you may seem almost unconscious of it. Call upon God to help you, and put forth the strength of your life, and all the manhood and womanhood you have, to get rid of the detestable habit that is dragging you down.

Many a man today is just eking

out a mere existence, with no aim that is high, no purpose that is noble, no plan that is worthwhile, no goal ahead, and certainly no reward at the end of life, simply because he is a slave, bound hard and fast, by some bad habit, or by several habits. The history of multitudes of people, who have failed in life, and go down to their grave defeated, could be written in three words, "Defeated by Habit." Walter E. Isenhour.

Dear Aunt Bettie: Greetings from the Volunteers. I have been thinking of writing a letter to page ten for more than eight years, but haven't tried it until now. My father has taken The Herald for twenty years or longer. I can remember before I was old enough to read my mother would read the letters from page ten to me. I am now eighteen years old. I am five feet and nine inches tall. I weigh 135 pounds. I have light brown hair, hazel eyes and fair complexion. I am a graduate of high school and attend college. I went to Wesleyan Methodist College at Central, S. C. My hobby is collecting historical post-cards and I wish that each of you cousins who read this letter would send me some of your home town, state or any place of importance. I will write a personal letter of thanks to all who send me some. My father is a minister of the Methodist faith and also a great lover of Asbury College. I have hopes of going to Asbury College some day. As this is my first letter I hope to see it in print. Remember cousins, let the letters fly to  
Cora Biddle,  
Mohawk, Tenn.

Dear Aunt Bettie: Here comes a girl all the way from Missouri, "the show me state." I am eighteen years old, have light brown hair, blue eyes and fair complexion. I weigh 135 pounds, and am five feet, nine and a half inches tall. My birthday is Jan. 19. I am a senior at North Kansas City High School. I play the piano and the guitar. I am pianist at church and my brother and I sing specials with my guitar. I am a member of the Centenary Methodist Church. I have three brothers but no sisters. Their ages are 17, 12 and 11. My hobbies are collecting and taking pictures. Boys and girls, please write to me and I will exchange pictures with all who wish.  
Gladys Murphy,  
North Kansas City Mo., Rt. 4.

Dear Aunt Bettie: For a long time I have watched page ten to see if I had a twin, but I didn't find my twin. If anyone's birthday is June 27th and you are fourteen or fifteen I would like to hear from you. I thank Aunt Bettie for printing my letter in The Herald. I have gained some good pen-pals. I also want to thank those who sent me tracts, papers and magazines. I would like to see this in print. Please write to me.  
Celia Jane Freeman,  
Rt. 2, Box 88, Robeline, La.

Dear Aunt Bettie: I am a little girl from Illinois. I was fourteen February 8, 1940. I am five feet, two inches tall. I have dark hair and blue eyes. I was converted and sanctified during our revival meeting. It was conducted by Rev. O. H. Callis and Rev. and Mrs. Jackson. I have a copy of The Herald which Rev. O. H. Callis gave me, and was reading of "Our Boys and Girls" on page ten and thought I would write. Would like to see this in print as we are going to receive The Herald. Mother and I are members of the Methodist Church of which Rev. Gail Hines is pastor, and a fine worker for Christ. I would like pen-pals.  
Mary L. Vaughn,  
Ashley, Ill.

Dear Aunt Bettie: Will you let an Alabama girl join your band of boys and girls? This is my first letter and

I would like to see it in print. I go to Sunday school most every Sunday. I go to the Methodist Church. My birthday is February 17th. I am sixteen years of age, have blue eyes, dark blond hair and fair complexion. I am about five feet, eight inches tall. I am hoping to correspond with boys and girls near my age. I will also exchange snapshots. So let the letters fly to  
Lucille Auston,  
Trade, Ala.

Dear Aunt Bettie: Will you please let a girl from Alabama join your happy band of boys and girls? This is my first letter and would be delighted to see it in print. I go to Sunday school most every Sunday. My birthday is February 8th. I am seventeen years of age. My hair is blond, have blue eyes, fair complexion, and am about four feet, four inches tall, and weigh 114 pounds. I will exchange snapshots as well as letters, so let the letters fly to  
Eva Lee Thomas,  
Trade, Ala.

Dear Aunt Bettie: May I have a corner on page 10? I am a member of the Presbyterian Church. My desire is making friends. I am eighteen, have blond hair and hazel eyes. I want to hear from girls and boys everywhere. I will answer all letters and exchange snapshots. I will sign off hoping to get lots of letters.  
Ernest R. Blanton,  
Rt. 1, Plantersville, Miss.

Dear Aunt Bettie: I have read your paper with great interest, and although I am forty-six years old I read the letters of the boys and girls. I wonder if Wilbert N. Savage has improved in health, and Sarah A. Malony, do you remember the Reeds of Leedy, Okla.? I wonder if you have finished school. We have been living in the Ozark hills almost five years; have a little log cabin and realize the truth, "It takes a heap o' livin' to make a house a home." Two apple and a sticker tree shade our little house, and the grand-babies laugh with glee when they come to see grandmamma. We have been helping what we could in organizing Sunday schools as this is a needy field and not much knowledge of God's word. We need Spirit-filled men and women who are not afraid of hard work, no pay, and will preach the Word.  
Mabel A. Reed,  
Mountain View, Ark.

Dear Aunt Bettie: I have just been reading page ten and thought I would write. I hope Mr. W. B. is gone when my letter reaches you. It is my first letter and hope to see it in print. I am five feet, six inches tall, weigh about 90 pounds; have black hair and brown eyes. My birthday is February 26. I am fifteen years old. I go to school; am in the seventh grade. I attend services at Megargle Methodist and Holiness Churches. I hope to be a Christian, so that I may serve Christ. My hobby is horseback riding. I live on a farm and enjoy farm life. So all you girls write to an Alabama farm boy.  
Therion Stinson,  
Frisco City, Ala.

Dear Aunt Bettie: May I come in and have a friendly little chat with you and the cousins? This is my second letter to The Herald. I must tell you of the great joy I received from my first letter printed on page ten. It was printed near the time of my birthday. Several nice pen-pals wrote to me. I still have one pen-pal and my twin pen-pal. What a great treat to become acquainted with new people. I have been saved and love Jesus with all my heart. I know that in all times of need, he is a true friend indeed. It's only through him we may find everlasting life. I am sixteen years old. My birthday is August 27. I am a junior in high school. I attend a Methodist Church. I would like to become an evangelist but I want to do the labor the Lord sees that I am best fit. Dear Herald friends, please pray for me that I may always live for Jesus and that I won't let the things of the world fascinate me. At times I find life very hard. It is so easy to backslide. It is far easier to slide down a hill than

### For the Soldier Boy.

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"Christianity in Action," by John Timothy Stone, published to sell at \$1.00, 60c a copy, or two copies for \$1., very special. Pentecostal Publishing Co., Louisville, Ky.

### The Day of Wrath

AND OTHER SERMONS.

This is the title of a new volume of sermons from one of the most prolific writers in the country. Dr. Morrison says: "I regard Dr. C. F. Wimberly as one of the greatest Pastor-Evangelists in Methodism. This volume has fifteen of his choice sermons selected from a ministry of evangelism for more than forty years. They are the Beaten Oil of the Sanctuary. They are fresh, original, and characteristic of this great preacher."

"The Day of Wrath," by Dr. C. F. Wimberly. Price \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

to climb up. Please pray for my brother and sister who do not know Jesus, that they may be saved. I would like to have pen-pals that are interested fully in the Lord's work and are dedicating their lives to his purpose and work. I would like to leave this little verse with you. I found it on a tract.  
"Only one life, 'twill soon be past;  
Only what's done for Christ shall last."

Marirovone Thompson,

Rt. 5, Crawfordsville, Ind.

### Work While It Is Day.

Help some one get the blessing. People are hungry for it, and the opportunity to help them obtain it is yours. "The Baptism With The Holy Ghost" has led thousands into the light and surrender.

"Baptism With The Holy Ghost," by H. C. Morrison. Price 15c, or \$1.50 a dozen. Order from Pentecostal Publishing Co., Louisville, Ky.

### Write Today

And tell us just about what you are going to want in the way of Christmas gifts; whether for young or old, and about what you will want to pay. We shall be glad to make some suggestions and send description and prices. Address The Herald Office.



## FALLEN ASLEEP

BOWER.

Mrs. Emma Bower, whose parents were Jonathan and Elizabeth Ulmer, was born December 4, 1863, and departed this life September 14, 1940, being 76 years, 9 months, and 10 days old. She is survived by two brothers, one sister, two sons and three daughters, thirteen grandchildren and one great-grandchild. There was a short service at the home by the pastor, Rev. L. W. Bartges, at 10 A. M. The services in the Rose Valley Church followed at 10:30. The subject of the sermon was, "The white-robed throng," from the words of Rev. 7:9, "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands."

Rev. and Mrs. R. C. Stabler sang, "My Home Sweet Home," "The Last Mile of the Way," and "Good-night and Good-morning."

### IN MEMORY.

Dedicated to Mrs. Dorothy Wengert, Linworth, Ohio.

She served the Lord in word and deed.

Our lives are oft times darkened,  
Our eyes with tears are dim,  
And we mourn for our dear loved one  
Who has gone to Christ the King.

We miss her deeds of kindness,  
Her words so full of love  
Which led many a precious soul  
To seek the Lord above.

We miss her hand to guide us,  
Her words to cheer us on;  
Words that help us keep the pathway  
In the race we have begun.

We shall miss her as we journey  
In life's pathway here below,  
But we know she's with our Savior  
Where there is no sin or woe.

For her life was hid in Jesus  
And her hope was fixed above,  
She was on her way to heaven  
And was happy in His love.

She has just gone on before us,  
Early crossed the silver tide.  
Gone before us into Heaven  
With our Savior to abide.

And though our hearts be oft times  
heavy,  
Her dear face we long to see,  
Yet we'll never doubt or waver  
Till we cross death's tideless sea.

For our race will soon be ended.  
Soon our journey will be o'er.  
Soon we'll meet her up in Heaven  
And be parted nevermore.

### WANTED!

A copy of Sermons by J. B. and O. B. Culpepper. Will give you a new \$1 book or Bible. Address Herald Office.

### BARNABAS.

Rev. W. M. Zimmerman.

"For he was a good man (character), full of the Holy Ghost (experience), and of faith (creed); and much people was added unto the Lord."—Acts 11:24. "Touch not mine anointed, and do my prophets no harm." 1 Chron. 16:22.

1. A successful minister must be called of God. Any doubt here weakens his efforts. The Methodist Discipline says, "In order that we may try those persons who profess to be moved by the Holy Spirit to preach let the following questions be asked, namely: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation? Have they gifts, as well as grace, for the work? Have they in some tolerable

degree, a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly? Have any been truly convinced of sin and converted to God? And are believers edified by their preaching? As long as these marks concur in anyone, we believe he is called to preach. These we receive as sufficient proof that he is moved by the Holy Ghost." Barnabas had all these proofs.

2. While God may call a man from plow to pulpit, he usually calls men who are educated. Barnabas was a Levite and had gifts that helped him to be successful. Study to show yourself a workman that need not be ashamed. An education gives one more for the Spirit to use. St. Paul and Wesley were educated men. Do not neglect reading.

Time would fail us to stress the character, creed and experience of Barnabas. While he had all three of these, he had other marks of success. He was sold on his work and mission, or he would not have sold his farm and laid the price at the apostles' feet. He and Paul hazarded their lives for the gospel. They were tempted to pride when the priest of Jupiter wanted to worship them. Another thing we must not forget. Paul and Barnabas differed, so holy men may differ. Charity must be exercised in our judgments of one another.

Dr. Daniel Steele has a wonderful sermon on this text. He tells us Barnabas was a great exhorter like Father Taylor, the illiterate seaman who excelled any other in his day. More exhorters are needed today. The fullness of the Holy Spirit is needed today. John Oxenham wrote:

"To every man there openeth  
A highway and a low,  
And every man decideth  
The way his soul shall go."

### In Reading Your Bible

You will understand it just a little better after you have read our book, "Palestine Speaks," as it tells you very vividly of that country, and gives you many pictures. The regular price of this wonderful book is \$1, but if you will mention that you read this notice and send your order to us before Thanksgiving Day, you may have a copy for 60c. Stamps will do. The Herald Office.

### THE FATHER'S LOVE.

Olivia C. Campbell.

There are marvelous words in the Bible,  
That show with what hunger of heart

The Father is looking for children  
From self and its greed, set apart.  
Who love Him, because He is lovely,  
Who serve Him because He is ours,  
Who praise His dear name with joy  
and acclaim,  
'Till earth wakes anew to His power.

There are beautiful words in the Bible,  
How He midst His lilies doth feed;  
How His Spirit desires to have us,  
Because in His hunger He needs,  
And He's writing a Book of Remembrance

To last while the ages grow dim—  
A book of love deeds, because He has need  
Of what's done in remembrance of Him.

There are wonderful words in the

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That show when our hearts thirst  
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No limit is set to His mercy,  
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But His own tender Book of Remembrance  
Is breathing incense to the throne;  
O haste, give Him all! 'Tis love's urgent call!  
We were bought with a price, not our own.

### Old-Time Revival Sermons.

Dr. M. A. Jenkins, a prominent Baptist pastor says: "It is a tonic, it is a stimulus, it is an inspiration. . . . No one can read these nine sermons without having his heart warmed with love and compassion for the lost. . . . Love and mercy,

judgment and vengeance, salvation and damnation, it is all here. And there is pleading and warning for the worldly-minded Lots with their tents pitched toward Sodom. . . . 'The Prodigal Son' is one of the best evangelistic sermons I have ever read on that subject. . . . His evangelistic spirit is contagious and one grows red-hot to be in a revival meeting pleading with sinners."

"Old Time Revival Sermons," by Dr. M. P. Hunt, \$1, may be had of Pentecostal Publishing Co., Louisville, Ky.

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There are lots of good people around you who do not realize the sacredness or importance of the tithe in the Christian life, and we feel pretty confident you could not invest \$1 of your tithe money to better advantage than to get one dozen copies of "Will A Man Rob God?" by H. C. Morrison, and give them out. It is concise and to the point, and will produce results in making better Christians. Order of The Herald office.



## SUNDAY SCHOOL LESSON

O. C. MINGLEDORFF.

Lesson VIII.—November 24, 1940.  
Subject.—Attitudes Toward the Gospel Message—Luke 8:4-15.

Topic.—Failure and success in hearing.

Golden Text.—Take heed therefore how ye hear.—Luke 8:18.

Practical Truth.—There is much sowing and little reaping.

Time.—The second year of Christ's ministry.

Place.—By the seaside.

Introduction.—We are studying to day the second Galilean tour of Jesus. It was in the summer of A. D. 28 and in company with his twelve disciples. In this tour they included every city and village. It was primarily a mission of preaching.

At this time Jesus introduces us to a new method of preaching. It is by the use of parables. This method revealed the truth to some, while it concealed it from others.

Though the enemies of Jesus are growing bolder and are accusing him of being affiliated with the devil, he continues to have growing multitudes crowding about to hear him. He was forced to move from the small house, where he was, to a place where he could accommodate the people. He found the seashore a fitting place. So great was his congregations, he stepped into a boat and pushed off a little way from the shore to address them. From this vantage ground he delivered his marvelous sermon, The Parable of the Sower.

The picture with its application is most beautiful. The Sower moves out broadcasting his grain as he goes. The grain is good seed but it falls on four different kinds of soil. The first mentioned is that which fell by the wayside which we might call wayside soil. Being trampled down by the feet of passers-by it had become too hard to receive the seed. It was like the heart, who, having heard repeatedly becomes hardened to the seed of truth, giving the devil a grand opportunity to take the seed away. Next, the seed fell on rocky ground. This was not necessarily ground filled with small stones but, as some think, ground where the soil is but a few inches deep and underlain with beds of sheet rock, thus, preventing moisture in the soil. Seed sowed here springs up, but soon withers and dies. So it is with the heart which has a sub-strata of questionings and doubts in regard to the truths of God's word. There is no depth left for the sprouting seed of truth to take root and grow. Such soil needs to be blasted with the dynamic power of God's word while it is possible to destroy such a condition and to produce a good seed bed.

The third soil mentioned is perhaps the most common. It is the soil where thorns grow up to occupy the space with the seed which are to sprout and grow. It is comparable to the hearts, which, while they accept the word of God, are pre-occupied with so many of the cares and worries of life that the sprouting seed of faith and truth find it difficult to grow. Sooner or later such a situation becomes tragic. The thorns and brambles, of care and worry, being harder soon choke out the tenderer

plants. Cares and worries are not the only thorns, but worldly things also crowd in for their share of space and nourishment. Where they are allowed to grow it becomes impossible for the would-be Christian heart to keep its experience.

The fourth and last soil is that of good ground. It is deep, and rich, and mellow; and has been prepared into a favorable seed bed. Everything is just right for the reception of the seed to give it the proper environment for sprouting, growing, and producing. So it is with the heart which has been properly prepared for the reception of God's word. Such a heart is that one who has had the proper religious background. It is that heart who has been trained and reared in the nurture and admonition of God. He it is who receives the truth gladly and continuously profits thereby.

### Comments on the Lesson Text.

Luke 8:4. And when much people were gathered together.—They followed him, and the house where they were, being too small, the people congregated on the seashore. He spoke by a parable.—Parables are stories used to illustrate truths by way of comparison. Especially is this true of spiritual things.

5. A sower went out to sow.—The farmer went out to broadcast his grain. Some fell by the wayside.—In the paths or roadways through and around the field. Also the outer edge of the field which had not been plowed. Was trodden down.—Not being in the plowed ground it was trampled upon by both man and beast as they walked through the field. The fowls... devoured it.—Not being covered by earth it was plainly visible and made it easy for the birds to feed upon it.

6. And some fell upon a rock.—That is, upon soil which was underlain with a sheet of rock. Because it lacked moisture.—The soil being shallow because of the underlying rock could not retain enough moisture to support the sprouting plants.

7. And some fell among thorns.—Here the earth was plowed up but the thorn and bramble roots were left in the ground where they could grow with the seed. Choked it.—The thorns and brambles, already having a root system, were stronger and harder than the newly sprouting seeds. Consequently, they grew faster and caused the tender plants to die.

8. And other fell on good ground.—Where the soil was deep and properly prepared for a seed bed. The brambles had been removed and everything was conducive to proper growth and development. Bear fruit an hundred-fold.—Reached maturity and produced properly. He that hath ears to hear let him hear.—"Let every person who feels the necessity of being instructed in the things which concern his soul's welfare pay attention to what is spoken, and he shall become wise unto salvation."—Dr. Adam Clarke.

9. What might this parable be?—What is the lesson you propose to teach by this parable?

10. Unto you it is given to know

the mysteries, etc.—You, the children of light, are to understand the things concerning the plan of redemption; also the future state of the Christian church, but these things are to be hidden from those who walk in darkness. That seeing they might not see, and hearing they might not understand.—"They 'saw,' for the light shone on them as never light shone before, but they 'saw not,' for they closed their eyes."—Commentary on the Whole Bible. Their refusal to see placed them in a position where they could not see. The truth failed to penetrate.

11. Now the parable is this.—This is the application of the parable in human life. The seed is the word of God.—It matters not what the language, whether it be read, written, or spoken, if it be God's word it is the seed for the human heart. First of all the Sower is the Holy Spirit. Afterward every true teacher is likewise a sower.

12. Those by the wayside are they that hear.—The word that comes to them is heard but having no depth or understanding they do not receive it. They are not fit soil for saving truth. Taketh away the word out of their hearts.—Because of their lack of regard the devil causes them to forget the truth by substituting other things in its place.

13. They on the rock are they, etc.—This is a picture of those who enjoy the gospel emotionally, but lacking insight and receiving it too easily soon lose out and go back into sin. They fail to count the cost.

14. And that which fell among thorns, etc.—This represents the one whose heart has been well broken up but who has not been able to cast his cares and anxieties out of his heart and life. Riches and pleasures of this life.—Those things that claim a place in the heart which is not wholly consecrated to God. Choke the word.—These things sooner or later gain the supremacy until there is no room left for the word of God in the heart. They destroy the fruitfulness of the life.

15. That on the good ground, etc.—This seed represents those who hear the word, with gladness, receive the word, and having been properly prepared continually retain the word. They are those whose lives develop into fruitful maturity.

### PERSONALS.

Since my last report to The Herald I have held four meetings in Methodist churches in Greesboro, N. C., two in Kentucky, and was one of the preachers at the Springerton, Ill., camp. In Kentucky I was with Rev. W. B. Garriott, at Prestonburg and Rev. G. G. Kitson at Seco. I am happy to report that in all those meetings there were seasons of refreshing, and some fruit. In the words of that old song, "I feel like going on, brother, I feel like going on."—Jordan W. Carter.

This is to announce that Clara M. Hull and Ruth Waistler, both graduates of Cleveland Bible Institute, feel the call of God to enter evangelistic work. We shall endeavor to preach the Word of God and to lead souls into a definite experience of saving and sanctifying grace. We plan to minister to the children as well as to the adults. We shall be living in our own house-trailer, thus

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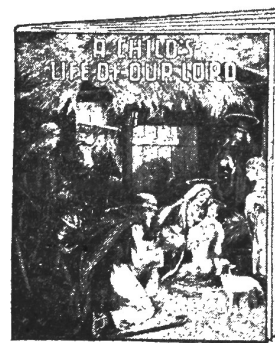
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eliminating the necessity of providing homes for our entertainment. We will gladly labor in the neglected fields as well as in the regular evangelistic churches. While we will gladly go anywhere we would prefer to labor in the southern states. We will be open for bookings beginning January 1, 1941. For reference write Rev. J. A. Clymer, 1618 Navaare Rd, S. W. Canton, Ohio, or Dr. C. W. Butler, University Park, Iowa. Address all mail to Clara M. Hull, 503 Ham-mel St., Akron, Ohio.

I wish to report the results in a recent revival effort in Moccasin, Ill., one of our small churches, using the Misses Claire Early and Mary Hawthorth as the singing evangelists; after the third night we had a great



time, there were 14 conversions and 10 sanctified, besides the special blessings given others at the altar. Those sanctified were all young people ranging from 13 years to 30, making them great powers for God and the church. I wish to recommend these two singers to other pastors who desire to do their own preaching; these girls are wonderful musicians, young people's workers, soloists, altar workers; but best of all, consecrated Christians who desire to see souls saved and sanctified. We are glad to give all this glory to God for this great meeting. Almost forgot to say God saved and sanctified, with shouting victory, the most evil man in the whole community, and is keeping him saved, sanctified and satisfied. Praise him.—Harry E. Moore, Pastor Moccasin Methodist Circuit.

Decatur, Ill. Praise the Lord for the good meeting which he gave us at the Pilgrim Holiness Tabernacle at this place, which closed the 27th of October. Rev. and Mrs. J. G. Lansing are the pastors and they are doing well. The attendance had been very small, but gradually built up until the closing Sunday saw about forty per cent increase in Sunday school attendance, and the largest revival crowds for two and one half years attended. God helped me to be tender and to preach the Word with more real unction than for many a day. I never felt that I was doing any more good in a place than at this place. The altar results were not numerous but the eternal results were tremendous. We took up a special offering to buy the pastor a hearing aid set because of partial deafness. The people stood by us loyally and paid us as much as their limited means would permit, and we were unanimously called back for a meeting in 1941, and by the help of God we aim to go.—U. T. Hollenback, Evangelist.

#### AMONG THE CAMP MEETINGS.

Our summer camp meeting season began with Ashley, Ill. There Brother Howard Sweeten and two splendid laymen, Harold Poole and Ted Sidensticker, pitch a tent each June and hold a full salvation tent meeting. It was our privilege to be their evangelist this time and as co-workers had Rev. and Mrs. Vehie Jackson. They are splendid musicians and Brother Jackson is one of the fast advancing young holiness preachers. I had been previously in Ashley in the Methodist Church for a revival and the pastor and his people supported the tent meeting in a very splendid way.

Our next engagement was Mt. Lake Park camp with David Wilson our co-preacher, the Milbys as musicians, Janie Bradford, young people's worker, Jean Bounds for the children's hour and dear Brother Vestal for the ring service. We had a great camp as previously reported by Brother iWilson and the secretary of the camp, Rev. I. E. Steyer. The entire party was invited to return again next year. The writer was made President of the camp and together with a splendid Board has made a start towards the buying of the beautiful eight acre tract where the tabernacle stands for a permanent home for the camp meeting. Friends can now rest assured of Mt. Lake Park Camp Meet-

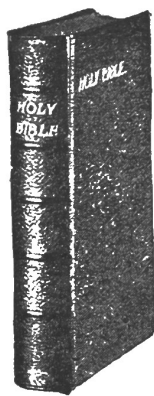
ing being perpetuated as an Interdenominational Holiness Camp Meeting free to all denominations who love and wish to propagate that truth and experience.

From Mt. Lake we jumped way down to Bethlehem camp in western Florida, with Rev. John Owen our fellow-laborer. John never did better preaching in the hearing of ye scribe and his altar services were abundantly fruitful. We had the richest and rarest of fellowship there for ten busy and fruitful days. The singing was directed by Gene Reiber and it was well done. The Vanlandingham Brothers and W. J. Hughes, their brother-in-law, all Asburians, are promoting one of the fastest growing and most promising new camps in the field today. We had a great camp there this year.

At Arbovale there is a new tabernacle, modern, up-to-date and commodious which a few select laymen have erected for holiness meetings. At present they house their talent in homes throughout the town and community, entertain visitors likewise in their homes and on Sundays have immense crowds. Rev. and Mrs. Otis Skinner were our called co-workers and they did good work. Brother H. T. Heironimus was a visitor throughout the entire camp and brought some very wonderful messages. Brother "Hi" is one of God's elect and his labors in that community of former days and years are now resulting in this newly started holiness movement in the eastern section of West Virginia.

From there we winged our way back to Sioux City, Iowa, the third consecutive year to Crystal Lake Bible Conference and camp meeting. The writer had charge of all the night services for evangelism and took some of the day time Bible hours. Dr. Hantla, the president, is one of the clearest and most convincing teachers on definite second blessing holiness we have heard. He and many local brethren brought the day-time Bible lessons and messages which bore great fruit. Bishop Martin, of the Omaha area, was with us on the closing Sunday, and preached most powerfully. He is a great soul with a burning passion for true revivalism and full salvation. The music was again under the direction and leadership of Kermit Finley and wife. They are among the rarest of pure souls and are so efficient and helpful in their part of the program. We are engaged for two more years with this institution with these other faithful workers, and it is our understanding that Dr. Vallentine will be added to the Bible staff for next year.

We closed the camp season at old Hurricane camp in Western Kentucky, on Sunday the first day of September. We were invited to return but having that date already taken were unable to do so. Our co-workers there were first the venerable and much beloved Rev. J. J. Smith, founder of the camp and founder as well of two or three other very prominent camps now operating successfully throughout Southern Illinois and Western Kentucky. He is in his ninety-first year but preached with fervor and fire to the delight of all who heard him. A rare saint with a great soul and back of him many fruitful years of full salvation ministry. Rev. A. C. Bowles had charge of the singing and did some of the



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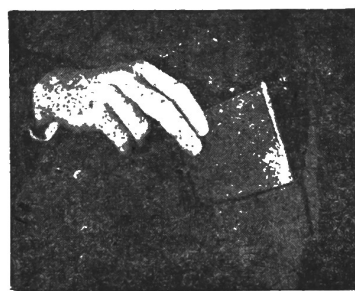
AND he said also unto his disciples, There was a certain rich man, which had a steward;

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father's servants had digged in the days of A'bra-ham his father, the Phi-lis-tines had stopped them, and filled them with earth. 16 And A-bim'e-lech said unto I'saac, Go from us; for thou art much mightier than we. 17 ¶ And I'saac departed thence, 27 And I'saac said Wherefore come ye t ye hate me, and h: away from you? 28 And they said, tainly that the LOR thee: and we said, now an oath betwi

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day-time preaching. Many said this was one of the good years at the camp in recent years. God be praised for it all.

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If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1:5.



## EVANGELISTS' SLATES.

**ALLER, E. C.**  
(Preacher and Bible Teacher, Mrs. E. Bird,  
Marion, Illinois.)  
(Owns own tent)  
Alton, Ill., November 17-Dec. 8.

**ARNOLD, CARL AND FRIEDA**  
(Singers, Children's and Young People's  
Workers, Patoka, Illinois.)  
St. Elmo, Ill., November 4-17.  
Sorento, Ill., Nov. 18-Dec. 1.  
Boulder, Ill., December 2-22.

**BROCK BROTHERS.**  
(1431 St. James Court, Louisville, Ky.)

**BENNETT, HENRY, JR.**  
(65 Vanderhorst St., Charleston, S. C.)  
Annual Conf., November 11-17.  
Open date—November 18-Dec. 16.

**BENNETT, W. G. AND RUTH HARRIS**  
(502 Baldwin St., Elmira, N. Y.)

**BLACK, HARRY**  
(8701 Monterey Rd., Los Angeles, Calif.)  
Honolulu, T. H., Nov. 7-Dec. 28.

**CRASHER, J. L.**  
(Attalla, Ala.)  
Englewood, Ohio, November 12-24.  
Farmland, Ind., December 1-18.

**CRUM, RAYMOND**  
(Missionary Evangelist, P. O. Box 88,  
Burling, Ohio)  
Warren, Pa., October 30-Nov. 17.  
Pettsville, Ohio, Nov. 24-Dec. 4.  
Tontogany, Ohio, December 9-22.  
Sunfield, Mich., January 2-12.

**GALLIE, C. E.**  
(608 Lexington Ave., Wilmore, Ky.)  
Campbellsville, Ky., November 8-17.  
Owensboro, Ky., Nov. 18-Dec. 1.

**GARNES, B. G.**  
(Wilmore, Ky.)

**CHADWICK, D. A.**  
(Rt. 2, Glen Falls, N. Y.)

**CHURCH, JOHN B.**  
(Rt. 4, Winston-Salem, N. C.)  
Marion, Ill., November 4-17.  
Riverside, N. J., Nov. 24-Dec. 10.

**CLARK, FLOYD W. AND WIFE.**  
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Ave., Frankfort, Ind.)

**COBB, DOR W.**  
(Preacher, Song Evangelist, Y. P. Worker,  
Box 43, Wilmore, Ky.)  
Imlay City, Mich., November 11-24.

**COOK, JAMES AND LOUISE**  
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Benton, Ill.)  
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Kansas City, Mo., Nov. 4-17.  
Gary, Ind., November 18-Dec. 1.  
Augusta, Kan., December 9-22.  
Open dates

**CONNERT, MILTON Q.**  
(1200 E. Elm, W. Frankfort, Ill.)  
Singer, Children, Young People's Worker

**CONKERNOUR, E. M.**  
(141 Canton Ave., Washington, Pa.)  
Wheeling, W. Va., November 10-24.  
Bucyrus, Ohio, Nov. 26-Dec. 8.

**CRONIN, RULA B.**  
(Rt. 1, Lawrenceville, Ill.)  
Magnolia, Iowa, November.  
Dundas, Ill., December.

**CROUSE, SYRON J.**  
(Wilmore, Ky.)

**DAVIS, WM. ELLIS**  
(Singer, Preacher, Accordionist, Sims, Ill.)

**DAY, CLAIR**  
(Pioneer, Ohio, Box 178)  
Sunfield, Mich., November 24-Dec. 15.  
Fowlerville, Mich., Dec. 31-Jan. 19.

**DEWBERRY, JAMES A.**  
(313 N. Sycamore St., Fairmount, Ind.)  
Fairmount, Md., November 17-Dec. 1.  
N. Lima, Ohio, December 8-22.  
Lansing, Mich., Dec. 29-Jan. 12.  
New Castle, Pa., January 19-Feb. 2.

**DORRANCE, FRANK, JR.**  
(Singer and Children's Worker,  
Morris City, Ill.)  
Shelbyville, Ind., November 8-17.  
Ostralia, Ill., November 18-Dec. 1.  
DuQuoin, Ill., December 2-16.

**DORRANCE, JACK**  
(100 So. First St., Frankfort, Ind.)  
Jackson, Mich., November 8-17.  
Sellersburg, Ohio, Nov. 24-Dec. 6.  
Terre Haute, Ind., December 10-22.

**DUNAWAY, C. E.**  
(1811 Pope St., Columbia, S. C.)  
High Point, N. C., November 10-24.  
West Green, Ga., December 1-15.

**DUNKUM, W. B.**  
(1363 Hemlock, Louisville, Ky.)

**CLAIRE HASLEY-MARY HAWORTH**  
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Peoples' Workers, 213 N. Memorial Ave.,  
Pittsfield, Ill.)  
Vandalia, Ill., October 28-Nov. 17.  
Moccasin, Ill., November 17-Dec. 8.

**SADDIE-BONNE EVANGELISTIC PARTY**  
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Wichita, Kan., November 11-24.  
Shawnee, Kan., November 26-Dec. 8.  
Wichita, Kan., December 9-22.  
W. Frankfort, Ill., Dec. 29-Jan. 12.

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Indianapolis, Ind., November 24-Dec. 8.

Jackson, Mich., January 12-24.  
Monroe, Ind., Jan. 28-Feb. 9.  
Indianapolis, Ind., February 11-23.

**ELSWOLD, RALPH E.**  
(Wilmore, Ky.)  
Open dates

**ELSON, J. W.**  
(Box 1331, High Point, N. C.)

**ELMER, J. E.**  
(Greer, S. C.)  
Bradford, Pa., November 11-Dec. 1.  
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**ELMER, E. A.**  
(648 Taylor St., Petersburg, Va.)

**ELMER, C. E.**  
(Box 24, Florence, Ala.)

Courtland, Miss., November 17-Dec. 1.  
**ELMER, H. T.**  
(Wilmore, Kentucky)

**ELL, VALIS V.**  
(Berry, Ky.)

**ELMER, E. O.**  
(Westfield, Ill.)

**HOLLENBACK, U. T.**  
(Fairmount, Indiana.)  
Hope, N. Dak., Oct. 27-Nov. 17.  
Ewart, Mich., Nov. 21-Dec. 1.  
Montier, Mo., January 6-20.

**HOPKINS, W. P.**  
(Petersburg, Ky.)

**HORTON, ERNEST**  
(Rt. 1, Ulster, Pa.)

**HORTON, EMAL**  
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Kentucky)  
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**HOWARD, FIELDING T.**  
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Cecil, Pa., November 4-17.  
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cial Singers, Sparks Hill, Ill.)  
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Fredonia, Kan., December 8-22.

**KENDALL, J. B.**  
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**KING, L. W.**  
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New Castle, Pa., Nov. 17-Dec. 1.  
Robertsdale, Pa., December 2-22.

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**McDONALD, E. W.**  
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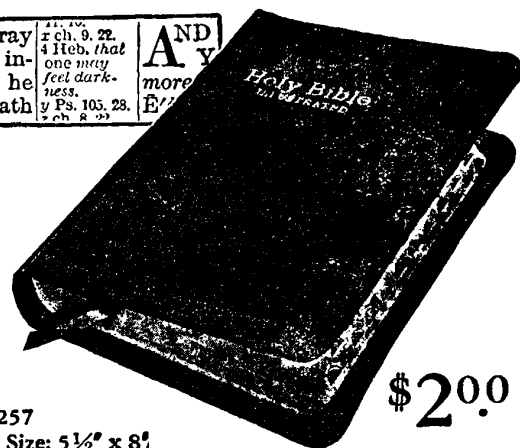
**WILBY, E. CLAY.**  
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Lawrence, Mich., November 26-Dec. 8.  
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**OVERLEY, M. E.**  
(118 E. Breckenridge, Louisville, Ky.)  
Shelbyville, Ind., November 8-17.  
Worden, Ill., November 18-Dec. 1.  
Sharpsburg, Ill., December 4-22.

**OWEN, JOSEPH**  
(Boas, Alabama)  
**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)

**PAFFAS, PAUL JOHN**  
(314 Disston St., Tarpon Springs, Fla.)  
Orlando, Fla., November 8-24.

**PARKER, J. B.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Durbin, W. Va., November 4-17.  
Flemingsburg, Ky., November 18-Dec. 1.  
Martinsville, Ind., December 2-22.

**PARSON, F. N.**  
(1140 5th Ave., New Kensington, Pa.)  
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**PATTERSON, STANLEY**  
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Madison, Ind., November 11-25.

**PAUL, JOHN**  
(708 W. Jackson St., Muncie, Ind.)  
Muncie, Ind., November 10-24.  
Ft. Wayne, Ind., December 1-8.

**PEIDDY, V. O.**  
(4113 So. Harmon St., Marion, Ind.)

**PUGH, ALMA BUDMAN**  
(Peary, Va.)

**REES, PAUL S.**  
(Rt. 1, Box 89, Mound, Minn.)

**REID, E. EUGENE**  
(Chalk Artist, Preacher, Singer, 108 Buck-  
eye Street, Dayton, Ohio)  
Open dates—November 19-Dec. 25.  
Dayton, Ohio, November 3-17.

**RICH, E. O.**  
(2020 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. H.**  
(809 N. Lexington Ave., Wilmore, Ky.)  
Pendleton, Ky., November 3-17.  
Worthville, Ky., Nov. 18-Dec. 4.  
Seymour, Ind., December 5-22.  
Carthage, Ky., January 6-26.

**RIDOUT, G. W.**  
(182 Yale Road, Audubon, N. J.)  
Address, care Rev. C. L. Smith, Rua  
Sampson 66, Sao Paulo, Brazil, S. A.

**ROBERTS, T. P.**  
(Wilmore, Ky.)  
Ewing, Ky., November 11-24.

**ROBERTS, FARRIS M. AND SON, EVAN-  
GELISTIC TEAM.**  
(Box 57, Clay City, Ill.)  
Open dates.

**ROBIN VICTORY MEETINGS.**  
(L. C. Robie, Sky-Pilot, Union Springs,  
N. Y.)  
Findlay, Ohio, October 27-Nov. 17.

**SCHMIDT, E. O.**  
(Wilmore, Kansas)

**SIMS, M. O.**  
(Westview, Ky.)  
Magnetic Springs, O., November 11-24.

**TERRY, THOS. M.**  
(Boachdale, Ind.)  
Valparaiso, Ind., November 10-24.

A large "Teachers' Edition" that offers many features usually found only in far more expensive editions. Has center-column references, Dwight L. Moody's Readers' aids, family register, and is replete with many color plates, half-tones and maps. Bound in black, flexible, artificial leather, gilt stamped on front and backbone, divinity circuit, silk marker, red edges, full thumb index.

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Artist, Evangelist, Singers and  
Musicians.)  
Arcadia, Mich., November 17-Dec. 1.  
N. Branch, Mich., December 8-22.

**WHALEN, CLARENCE W.**  
(Song Leader and Soloist, 100 So. Locust  
St., Cynthiana, Ky.)  
Ashland, Ky., Nov. 4-17.  
Marshall, Ill., November 24-Dec. 8.

**WILLIAMS, L. E.**  
(Wilmore, Kentucky)  
Open dates.

**WILLIAMS, H. GILBERT**  
(112 Homestead Ave., Collingswood, N. J.)  
Cooktown, N. J., November 3-17.  
Dublin, Md., Nov. 18-Dec. 1.

**WILSON, D. E.**  
(88 Frederick St., Binghamton, N. Y.)  
Athens, Pa., November 17-Dec. 1.  
Burnips, Mich., December 8-22.

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In the mining section of the mountains of Southeastern Kentucky there are a large number of communities where there is not a church of any type. It was in one of these mining camps that we went in September, 1939, to conduct a revival meeting, Kay Jay, Ky. The people there desired to organize a church, a Community Church. We undertook the work after having felt definitely led of the Lord to do so, and after having put out our "fleece." We organized the church and Sunday school and began our work on Faith.

It was a rather hard struggle to carry on the work due to the fact that we were enrolled in Asbury College and had that distance of over 130 miles to travel each way each week end. However, the Lord blessed our work and created within us a deeper desire to carry the gospel message to others in that locality who were in the same condition.

So during the past summer three of us preacher boys from Asbury went out into evangelistic meetings in those places. We had four good meetings. The Lord honored us with redeemed souls. It was during these evangelistic efforts that we were able to establish another work in a most promising community. This year there are three of us who drive into the mountains to carry the gospel message to hungry hearts each week end.

There is a mighty need for the full gospel, and a wonderful opportunity to spread scriptural holiness in those places. This past week end the Gospelaires Quartette was with us. One small boy was converted and a number of hands were raised for prayer. There was much conviction.

The latest church that has been established is at Kettle Island, Ky., also a Community Church. These churches are under the Methodist Church but are community in administration and in membership. They have a church building at Kettle Island. However, there is none at Kay Jay. We are trusting that in the near future the Lord will so provide that we shall be able to have a building under way.

We desire an interest in your prayers for this work. There are expenses that must be met in traveling this distance each week. We are attempting to finish our college course this year, and this work is the only source of income that we have. The churches are struggling financially. Please pray that these needs will be supplied and that if it is the Lord's will that the two of us who are seniors in Asbury this year shall be able to complete our course in June.

Alton Bradley,  
Asbury College, Wilmore, Ky.

METHODIST HOME NOTES.

Thank you so much for your interest and help at Conference and all the time. Some of you have already sent clothing for "your child" and I hope the others will send theirs at once. I hate for some children to have new things and others not, don't you?

We are making no appeal at Thanksgiving except for sugar; please do your very best for us, everyone of you.

The drouth has made it very hard on us so please send in your boxes

# CHRISTIAN FICTION

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The fascinating tale of dark, exotic Helen; of Judith who was middling; of blond, selfish Ruth; and of Alan Varley, who was weak and futile, until the power of Christ restored him to the wife and baby he had left. A real story and a real message, with a strong, rich plot and high interest value. Price. . . . \$1.00

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"The greatest book of Christian fiction the editor has ever read. One cannot read this book without saying within himself, 'Oh, the marvel of God's grace!'"—The Baptist Examiner. Price . . . . . \$1.00

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The story opens with the tragedy of modern life, brought about by a selfish, worldly wife—beautiful and ambitious. Two daughters—trying to hold themselves in check, had reached the snapping point. But before "ma came, the oldest daughter left home seeking a new field; she was a graduate optometrist, and fortune threw her into the family of a noble Christian woman, and through this new opening the tide turned. It is a sweet story, and one worth reading for its moral and religious teaching. It has some pathetic scenes, and there goes along with the story a triple romance which ends happily and for the good of all. We most heartily recommend this book to be placed in the hands of any young man or woman—any parents that are beginning to lose their way in the social whirlpool of modern life. Price \$1.00

### Greater Love Hath No Man

By DAVID P. ALLISON



In the Virginia mountains Eric Brown comes upon the scene of a bloody 50-years' feud which is being kept up by the hatred of one man. His friendship with big Jim Callum, his romance, the growth of a Christ-like love in Jim's heart, and the sacrifice which brings the feud to an end, make this story unforgettable. The courage, the mother wit, the hospitality, the deep religious spirit of these mountain folks are set forth in vivid pictures. Anyone who begins this book will doubtless finish it at a sitting. Price . . . . \$1.00

### Yesterday's Rain

By PAUL HUTCHENS



As only this author can write, this is an unusual, absorbing story. There is a deep religious tone to the book, and some one has said that in strength and sweetness, it surpasses some of the other books by this author. The heroine in the story leaves loved ones and lover and all to go to the mission field. She had a real soul struggle in deciding on matrimony between a native of the foreign land and her back-home sweetheart; but she is submissive to God's will, and he works the problem out to the happiness of all. Parts of the story are almost breath-taking; you will not want to stop reading it until the book is finished. Fine to place in the hands of every young man or young woman, and is conducive to leading one to Christ. Price . . . . . \$1.00

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By ELENOR DE FOREST



Daniel said: "Close up the book and seal it until the time of the end." Well, the seal is being broken right now. It seems the Holy Spirit is giving the Lord's people a premonition of End-Age. As a piece of religious fiction, it is as gripping and human as any "Best Seller." It is a most startling delineation of exactly what we may expect as we approach the great climax of the ages. The characters play their parts with scheming, intrigue, dishonesty, and murder, with breath-taking episodes. Along with them are the "made white and tried" saturated with Scripture and fulfillment. But in all, the heart-throbbing romance is not lost for a moment. The story will startle you. Price . . . . . \$1.00

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Bruce disposes of the mansion left him by his millionaire parents, and you would be surprised what he turned it in to. Nothing but the grace of God and the indwelling of his Spirit can induce one to surrender their lives in such a wonderful way.

This book will hold any young person spell-bound until they have read it, and we believe it will create in any honest heart a longing to know and serve the true and living God. Put a copy into the hands of some young person today. Price. . . . . \$1.00

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In your church. "Will A Man Rob God?" is one of the most enlightening, convincing booklets on this subject that we know anything about. It bears fruit.

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### Young Girls Like

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In October Rev. Eula B. Crouch assisted the Rev. J. W. Tucker of West Liberty, Ill., in a revival meeting which resulted in several conversions and consecrations and sixteen additions to the church. The Lord worked in a mighty way; a large group promised to start tithing, and also promised to erect family altars in their homes. One young man received the call to preach the Gospel. Rev. Crouch's next revival is in Magnolia, Iowa, with the Rev. C. F. Curtis, Methodist pastor.



## STOCKBRIDGE REVIVAL.

On October 27, 1940, Rev. Charles M. Dunaway closed a two-weeks' revival at the Methodist Church, Stockbridge, Ga. The church was greatly blessed both in the renewal and up-building of the spiritual life of its membership and through the winning of souls to Christ.

This meeting was a happy home-coming for hundreds of people throughout this community, many of whom had been led to Christ through the preaching of Brother Dunaway more than thirty years ago during a tent meeting he held here in the early years of his ministry.

God has blessed Brother Dunaway with many years of service since those days and only the Judgment will be able to tell the good that has been done through his fearless and searching messages. He has grown in grace and preaches more powerfully today than ever before. What a joy it has been to have him back with us, and to see the children and grandchildren of his friends being led to Christ.

Never was there a time in the history of America when there has been a greater need for a turning back to God and the Church. Our prayer is that Brother Dunaway may be spared many more years for service in Christ's kingdom.—S. C. McWilliams, Chairman Board of Stewards, Stockbridge Methodist Church.

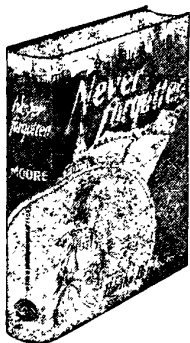
## TAYLOR UNIVERSITY HAS GREAT REVIVAL.

Taylor's fall revival has just been held. Dr. S. H. Turbeville of New Castle, Ind., was the preacher. Dr. Turbeville is not only a great pastor but he is a great preacher and brought God's truths in a marvelous way. He delighted staff, students and campus friends with his great gospel messages. He was at his best. There are few greater pastors and more effective evangelistic preachers in America than Dr. Turbeville. He rings true and puts the truth on a high plane all the time. God honored his messages, and the altar was filled many times. One of the services was perhaps one of the greatest altar services that has been held in a regular college revival. At one service there were one hundred young people on their knees pleading with God for victory. There was old-time conviction on the group as they came, starting to sob and pray many times almost as they bowed at the altar. Out of this group many were gloriously saved, others were reclaimed, and many who were already members of the Church consecrated their redeemed powers to God and were gloriously sanctified. It seems to those of us who have been in touch with Taylor for many years that some of the most wonderful work that has ever been done on Taylor's campus was wrought out during the stay of this man of God. Taylor University is thanking God that he has answered from his throne and poured out his Spirit in a mighty way.

While Taylor has made rapid strides scholastically and in material things during the last few years, it has been the determination of those in administrative authority to be true to the same Holy Spirit that saved and sanctified and so mightily used Sammy Morris. In this present student body scores of young men and

## Never Forgotten

By BERTHA B. MOORE



"Never Forgotten"—those words came back to Judith Barton when she found herself restless and disillusioned in the big city. Her heart turned back to Craig and the little city down Georgia way, where she had been reared. One day, in her darkest hour, Craig stood before her! To read this story is to learn more deeply of the strength and comfort of Jesus' abiding love. Price \$1.00

## Mary Sunshine

By BERTHA B. MOORE



It is no wonder they called her Mary Sunshine, as she looked on the bright side and scattered sunshine everywhere. She and Victor were to be married in June, but the war came on and Victor enlisted. They married before he went across the waters to war, and Mary Sunshine went through some dark, heart-rending days, lots of them. Her mother passed away, Victor wounded in battle, but eventually he came back to her. She survives what seemed a fatal illness, and all is well. This story is so true to life—it is gladdening and saddening, and there is not a girl who would not enjoy it and derive good from it. Price \$1.00

## And Thou Philip

By DAVID P. ALLISON



"... a Christian note is heard throughout the book. ... a splendid story suitable to all ages. If you care for wholesome excitement and romance, you will make no mistake in reading this book."—Christian Observer. "Written in a clear style, presenting beautiful characters as the heroes, teaching the same high moral and spiritual lessons, thrilling us with a beautiful romance. To start to read it means to finish it before you can put it down. We cannot have too many books of this character."—The Watchman Examiner. Price \$1.00

## The Rock of Decision

By BERTHA B. MOORE

A fine skillfully written story with a picturesque background in the Blue Ridge mountains. Phoebe Bradford, oldest of 11 children, rebelled against hardship, but through bitter sorrow and a loving teacher she learns the value of suffering. Contains a sound and clear message of Christian truth. "The descriptions are vivid and picturesque, the character portrayal is rich in human nature, and the whole is a thoroughly enjoyable story with a sound and clear message of Christian truth."—S. S. Times. Price \$1.00

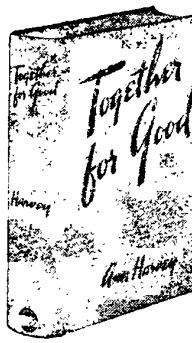
## A WORKER FOR THE LORD.

By Esten Macon.

As we go about our daily ways of life, it is indeed a very tragic sight to observe the carelessness of the average person in regard to one's duties unto the Lord. It is bad enough to lie down upon our duties to our fellowmen, but it is much more wrongful to neglect our duties unto the Heavenly Father, in whom we move,

## Together For Good

By ANN HARVEY



The story of a young sophisticated girl who is led to Christ and finds herself shunned by her former associates, even her own family. "It is indeed a beautiful romance, full of pathos and tenderness. Intensely religious, and will surely be a strength to many of our fine young Christians who are facing exactly this thing in their life of choice to serve the Lord."—The Pastor's Perspective, Bapt. S. S. Board. Price \$1.00

## Windblown

By PAUL HUTCHENS



Another one of Paul Hutchens' new religious novels. A tragic story of a beautiful woman who was disappointed in love, married for spite and became a slave to a drunkard. She gives up everything real in life, even her faith in God, but through the persistent efforts of a Christian Sunday school teacher, Lillian Bagley and her two boys are brought to Christ while the drunken husband lies in jail. John Bagley dies, as most drunkards do, and Lillian, though aged, grief-stricken and worn, spends her last days in happiness. A delightful story—a book you will not want to lay aside until you have read every word of it. Fine to give a young woman. Price \$1.00

## This Is Life

By PAUL HUTCHENS



When handsome young Dr. David Carmen came to the little town at the foot of the mountains, unusual things began to happen. Pretty Marie Sherryll could not understand why he took her to call on Hamill Greene, nor why the old man took a deep interest in her. She only knew that she loved the doctor and his Christ. Then Helene came, and ambitious Frank Weston determined to show Marie what she had lost. The tangled plot ends in a most satisfying way. Price \$1.00

## The Girl of the Listening Heart

By BERTHA B. MOORE

Friendly, vivacious Bettmann is an altogether delightful person. Her keen ambition to be an author, her expedition to the city to see life for herself, her reaction to the things she saw there, her unacknowledged love for Jimmy, and the final climax make a story both amusing and touching. Because she is so real and spontaneous, Bettmann will win your heart. Evangelical, charming and entertaining. Price \$1.00

women are getting ready to go out to the ends of the earth with this glorious gospel of Christ. The prayers of Christian friends everywhere are coveted for the continued blessing of Almighty God on the task of an effective Christian college.

breathe and have our existence. From the experiences of many older citizens who have traveled upon life's highway for many years, one cannot but be helped and greatly impressed by the testimonies they give concerning life and its problems. Not many of them ever regret having lived noble lives, while there are hundreds of men and women who have lived sinful lives and deeply regret that their lives have been wasted. It is indeed a fearful and terrible thing to come to the end of one's life, without having fully exercised your duties unto the Heavenly Father and the Lord Jesus Christ.

A worker for the Lord is the greatest work in which one can be engaged. Such a worker brings blessings unto himself and unto those of

## To These Also

By BERTHA B. MOORE



Out of the heart of Cuba comes this gripping story of Marcos Carvajal, released from the darkness that was the portion of his people through the instrumentality of a "foreign senorita"—an American missionary who brought the light of the World to dispel the shadows of superstition, ignorance, and fear. Deftly woven atmosphere; full of idealism and faith. Price \$1.00

## As By Fire

By BERTHA B. MOORE

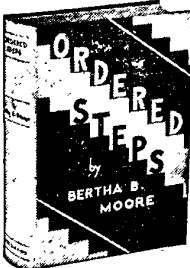


Peggy Tavenner, sensitive and lonely, feels the contrast between herself and her friendly, pretty, popular sister, Gretta. Her moodiness makes her a "difficult" person; her family and those who want to be her friends are often hurt and puzzled by her rebuffs. How she overcame her sensitiveness, found Christ, and was married to the young man who loved her through the years, is a story that

fascinates the reader. Price \$1.00

## Ordered Steps

By BERTHA B. MOORE



Lovable characters from the North Carolina mountains people this story of affliction and achievement. Approaching blindness cast long shadows over Caroline's young life. The tenderness of the mountain boy who loved her was as extraordinary and beautiful as the bird songs Caroline sang. Helped by friends, she came to see that God's purpose was "for good." There is a wedding day at last—a day of restored vision for Caroline and of great surprise. There is humor and pathos, movement and real idealism and character building material in the book. Price \$1.00

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Rev. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, November 20, 1940.  
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\$1.00 Per Year.

## GIVE THANKS UNTO THE LORD

By The Editor

**W**E rejoice in the fact that our Nation observes Thanksgiving Day. While many degrade it to a mere festival, making it a day of dissipation, revelry and fleshly gratification, it is a time when all Christian people should lift their hearts in loving adoration and praise to God for his countless gifts and boundless mercies. It should be a *holy* day rather than a holiday, and we trust our readers will observe it as such.

\* \* \* \*

As Christian people how much we have to be thankful for! O the riches of the grace of God in Christ Jesus! During the year we have had God *the Father*, full of tenderness, goodness and love; God *the Son*, able and willing to save to the uttermost, and making continual intercession for us! God *the Spirit* quickening, strengthening, guiding, helping, comforting us. What comfort, what peace, what *holy* joy, has been ours! What sweet communion we have had when on our knees; what thrills of holy delight have swept through our souls; what blessed fellowship has been permitted us! We have had our share of difficulties, trials and sorrows, but in the midst of them we have had the blessed companionship of our triune God and he has given us rest. Blessed be his name!

\* \* \* \*

Of course, the year has brought severe trials and testings, but let us not fail to thank God for these for, "behind a frowning providence there hides a smiling face." There is a deeper philosophy in these things than most of us understand while we are passing through them. There is nothing more wholesome in the development of Christian character than sanctified affliction. The pure gold comes out of a hot furnace. The sweetest, mellowest, most lovely Christians usually come up out of great tribulations. Even the Captain of our salvation was made perfect through suffering, and if we would be like him, we must not shrink from the chastening process, but accept it with joy. "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

\* \* \* \*

The testings that have come to us have separated the dross from the gold. Nothing is so important as purity. Not those who follow the Saviour when loaves and fishes abound, or when the multitude is clamoring to make him King, are his true disciples. Persecutions may thin our ranks, the sneer and ridicule of the world and of a formal Christianity may draw away many who seemed to be of us, but the result will be wholesome. The year has not been all triumphant. Doubtless God will sift the chaff from the wheat, but to them who abide faithful, what blessing he will pour upon them!

\* \* \* \*

But, it is a day of praise! "The Lord hath done great things for us, whereof we are

glad." While some have grown indifferent and cold the Lord has raised up others to take their places and press the work. The prospects were never brighter if we will only trust God and continue to follow him. So from our services of praise and thanksgiving let us arise with renewed zeal and press the battle against sin with greater earnestness than ever before. Then when another Thanksgiving Day shall come, we shall have abundant reason to give thanks to him whose love is everlasting, and whose mercy endureth forever.

\* \* \* \*

Causes for gratitude are innumerable. If a person should sit down and attempt to write his reasons for being ungrateful to God, he would have a mighty short list, and would be ashamed to sign his name to it. If one is alive, that is enough for constant gratitude, whether or not he has health. If he has health, too, he could not praise the Lord enough for it, even though he may be poor. If he has plenty of money to get his next meal, and half the next, he has reason again to be devoutly grateful. If he has a house to live in, although some one else owns it, he still is in the grateful country. If he has respectable clothing, that is enough for gratitude. If he has a single friend, even though everybody else be an enemy, he can get down on his knees and lift his face and express gratitude to the Lord. We take too many of these blessings as a matter of course, and enjoy them, and almost come to believe we have a right to them.

\* \* \* \*

But, of all the blessings, not one is comparable to that fellowship with God the Father, through his Son Jesus Christ, which is the privilege of everyone. With this one blessing in our grasp, we do not need any more. Sure, we crave them, and seek for them, and attain them, and enjoy them, all of which is right if our character and conduct are right; but, in comparison with the blessing of divine Sonship, all these others pale into insignificance. God still is in the world, reconciling the world unto himself through his Son. We are part of the world. We partake of the reconciliation. We become sons through the obedience of the Son. We become his brothers when we acknowledge our spiritual Father.

\* \* \* \*

Such a course in life brings peace. There is no trouble comparable to that of the soul, no anguish which is as distressing as the spiritual, no sorrow with such leaden weight as that which accompanies conscious banishment from the presence of the supporting power of our Lord. The open door to divine favor is the greatest blessing. If we overlook it in vocal expression, or mental recognition of gratitude, our words touching other things must seem but hollow mockery. Our expression of thanks should reveal that we have sought the kingdom of God and his righteousness first, not having made them an incidental and subsequent consideration.

We may do a lot of grumbling where gratitude would be more appropriate. The grumbler and the grateful person do not wear the same hat or shoes. We can minimize our material prosperity, our social privileges, our financial ability, and our intellectual advantages until we have convinced ourselves of falsehood. On the other hand, we can count our mercies and our blessings until we rise above the plane of common complaint and ordinary faultfinding with the Lord's dealings, and live a life which is one of worship and usefulness. Ingratitude is the grossest sin. Gratitude is the purest phase of righteousness. Let us take time to observe the Thanksgiving Day, and then refuse to take time to admit any but Thanksgiving days to our calendar.

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### The Drift and Danger.

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**T**HERE is quite a drift toward a very dangerous attitude and teaching with reference to personal Christian experience. One of the doctrines emphasized by Mr. Wesley and the founders of the Methodist Church was Christian experience. These godly men insisted that we could and should know by the witness of the Holy Spirit within us, that we had passed from death to life; that we had been born again.

This position, in the light of Bible teaching and Christian experience, is reasonable. No one should live in a state of uncertainty with reference to his acceptance with God. There can be no restful experience in a Christian life without assurance. The Scriptures are addressed largely to two classes: the saved and the unsaved. If a person does not know to which class he belongs he cannot read and apply the Scriptures intelligently.

To the sinner, the Scriptures say, "Flee the wrath to come." To the saved, the Scriptures say, "Be thou faithful unto death." If one does not know to which class he belongs he cannot know whether he should "flee," or be "faithful." It is reasonable to suppose that an intelligent God dealing with intelligent beings, in the provision of a plan of salvation, would certainly provide a means of witnessing to the individual their acceptance, the genuineness of their repentance and faith and the assurance of sins forgiven.

We are hearing of persons who do not know when or where they were saved. We are not inclined to enter into controversy on that subject; we think it safe to say, however, that God does not forgive sins in a piecemeal, now and then, a little here and a little there. The forgiveness of sin is a divine act and evidently takes place sometime, somewhere. A large percent of Christians know when and where they were forgiven, born of the Spirit, and became children of God. We would not discourage those who

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# "THOU SHALT REMEMBER"--Deut. 8:2.

Rev. G. W. Ridout, Corresponding Editor

## A THANKSGIVING MEDITATION.



It is generally understood that Deuteronomy contains a series of farewell addresses Moses delivered to the children of Israel just before he went up Nebo's heights to meet his God. It contains some of the finest specimens of Hebrew oratory. Prof. R. G. Moulton says that it exhibits most perfectly that rush of speech

which belongs to the true oratory and is superior to the greatest secular orations.

The speaker is Moses, now six-score years old, the audience—the twelve tribes, the sanctuary—creation's mighty temple, the wilderness. Hall Caine once said in an address, "I count him the greatest man who teaches men that the world is ruled in righteousness." When Lincoln was assassinated Garfield, in a famous address delivered in New York, said: "God reigns and the Government at Washington still lives."

Moses carried about with him an absorbing sense of God consciousness. "Practice the presence of God!" cried old Jeremy Taylor. No man in all the centuries practiced this perhaps more than Moses, the Hebrew man of God.

Deuteronomy eighth reads like a chapter of American history: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines and fig trees. A land in which thou shalt eat bread without scarceness; thou shalt not lack any good thing in it."

Some years ago a poor boy, son of a foreigner, was taken by some charitable society up the Hudson to a summer camp. As he climbed the hills and looked out with amazement at the expanse of country, he became excited and cried out: "Is all this the United States?" Some one commenting on this said:

"How foreshortened was his vision of our great land. How inadequate was his idea of the immense expanse of the United States, which Gladstone called the finest basis of empire in the world. Little recked he of the long Atlantic Coast faced by hills and woods and cities and harbors; of the lovely Alleghenies with their deep coves and picturesque rivers; of the wide plains reaching from the Great Lakes to the Mexico Gulf; of the range after range of the Rockies and the mountains beyond, and the vast Western Coast region. He had yet to learn of these rich and almost illimitable sections of our vast continent. How his conceptions would expand and his thinking be enriched by further study that would lead him in thought all over the great national domain. And if he should come in later years to visit all parts of the land, how extensive would be his new conceptions compared with that puny idea from the Hudson hilltop."

America seems to be the Land of Promise springing out of the West.

Romance, Mythology and Poetry have all united in making the West the Land of the Ideal, the Home of the Happy, and the Canaan Land of the human race. Homer placed the Elysian Fields in the land of the setting sun, and Virgil led Aeneas out of the West to behold spirits of dead heroes on their fiery horses ride and leap in the green fields where the sun never went down. The horsemen placed the remains of the dead King on board their lone ship and hoisted the great sail and with torches flaring, the ship sailed out of

harbor with its course set towards the great West, where Odin waited to welcome the spirit of the chieftain to the halls of Valhalla.

What spirit moved the bards and prophets to place in the far West the home and hope of the Aryan race? Shall we forbear to say the Spirit of the Lord God? The Reformation was a great awakening not only in religious matters, but in things material, intellectual, political. It led on to research, invention, discovery. Had there been no Martin Luther there might have been no America!

America, after its discovery, was visited first, by Spanish adventurers who believed that here they would find the fountain of eternal youth. They dreamed of "rivers of diamonds, trees on which grew pearls and rubies, where all the men were silversmiths, where the women wore strings of golden beads and where the houses were decorated with emeralds and rubies." No such notions, however, possessed the real settlers—those men and women of the Mayflower. They came in quest of a country where they could work out their own salvation free from the yoke of ecclesiasticism and the blight of formalism, and where one book—the Bible—could be their compass and guide, and they could worship the God of Abraham, Isaac and Jacob in sincerity and truth.

But in a sense truly wonderful America has become the "hope of the despairing, the refuge of the pursued." A house of bread to the hungry, a home to the homeless, a land of liberty to the oppressed! Where now we have one hundred millions under the Stars and Stripes, it will not be long before twice and three times that number will find their homes and habitation here.

Kossuth, the patriot of Hungary, when in this country, tells of a dream he had in which he says "Suddenly the sky of the East reddened and boiled with bloody flames, and from the far West a lightning flashed like a star-spangled banner, and in its light a young eagle mounted, soaring towards the bloody flames of the East." As he drew near, upon his approaching, the boiling flames changed into a radiant morning sun and a voice from above was heard in answer to the question of the dead: "Sleep yet awhile, mine is vengeance. I will make the star of the West the sun of the East and when ye awake from your cold beds ye shall find the flowers there."

Over one hundred years ago Shelley, the English poet, sang thus of America:

"There is a people mighty in its youth,  
A land beyond the oceans of the West.  
That land is like an eagle whose gaze  
Feeds on the noontide beam, whose golden plume  
Floats moveless on the storm, and in the blaze  
Of sunrise gleams when earth is wrapped in gloom;  
An epitaph of glory for the tomb.

"Of murdered Europe may thy fame be made,  
Great people! As the sands shalt thou become;  
Thy growth is swift as morn, when night must fade;  
The multitudinous earth shall sleep beneath thy shade.

"Yes, in the desert there is built a home  
For Freedom! Genius is made strong to rear

The monuments of man beneath the dome

Of a new heaven. Myriads assemble there  
When the proud lords of man, in rage or fear,

Drive from their wasted homes.  
Nay, start not at the name—America!"

Of all nations upon the earth today none of them perhaps has a greater reason or cause for remembering God than America!

1. America should remember God for their goodly heritage. The Puritans and Pilgrims with their Bibles founded the American commonwealth and laid the foundation stones of our Constitution.

It becomes us to remember God in the sense and spirit of Kipling's famous hymn, "The Recessional."

"God of our fathers, known of old,  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine,  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

"The tumult and the shouting dies,  
The captains and the kings depart;  
Still stands thy ancient sacrifice,  
A humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

"Far called, our navies melt away,  
On dune and headland sinks the fire;  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget, lest we forget!

"If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,  
Such boastings as the Gentiles use—  
Or lesser breeds without the law—  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

"For heathen heart that puts her trust  
In reeking tube and iron shard,  
All valiant dust that builds on dust,  
And guarding, calls not Thee to guard,  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord! Amen."

2. America should remember God for their Gospel inheritance and privileges. Ours is a land of gospel liberty. Preachers have not to seek government sanction to preach the gospel. From ten thousand pulpits the glad tidings of salvation are being preached, not only in the English tongue, but in many foreign languages. The gospel bells are ringing reminding people all over America that the Gospel is free and full and abundant. We stand in need of a great revival of religion. Multitudes of our people are not appreciating their privileges in the gospel and never attend the church.

3. America should remember God and his Law.

Bishop Mallalieu, of Boston, told the following story:

"Not so very long since we had here in Boston a man, widely known as a preacher, lecturer and writer; and, erstwhile in a pulpit supposed to be orthodox, and somewhat evangelical, this man went out of the way to tell his hearers that the Ten Commandments were too ancient to suit present conditions; that they were given to the horde of slaves escaped from Egyptian bondage, and were long since outgrown by the evolution in human life and society; in fact, they were quite out of date.

"A woman of wealth and social position,

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# THANK GOD FOR AMERICA

Rev. J. C. McPheeters, D. D.

*"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—Psalm 33:12.*



Tragic world conditions call our attention anew to the great liberties and unspeakable blessings which we enjoy in America. "Thank God for America!" is a slogan which should be caught upon every lip, and wafted upon the winds, from the statue of liberty to the Golden Gate, and from the Great Lakes to the Mex-

ican gulf. These words should not be a mere expression of the lips, but they should take root in the heart of our citizenry, until the whole nation is baptized with a new spirit of Christian faith and genuine patriotism.

On Thursday, July the 4th, 1940, our nation celebrated its one hundred and sixty-fourth birthday. Over one hundred and sixty-four years ago the liberty bell pealed forth its notes of liberty from the State House in Philadelphia. When the liberty bell was moulded it had inscribed upon it a prophetic verse of Scripture: "Proclaim liberty throughout the land, to all the inhabitants thereof." (Lev. 25:10). The inscription of this verse of Scripture upon the bell appears as an act of divine providence, indicating the high destiny for which the bell was moulded: to peal forth with its notes, loud and clear, the birth of a great liberty-loving nation.

A singular providence has brooded over this nation from its very beginning. It was a strange and unique providence that seemed to guide the man who discovered the American continent. Christopher Columbus, the name meaning "Christ-bearer," regarded his voyage as a kind of missionary journey. Columbus said: "God made me a messenger of the new heavens and the new earth." Columbus carried a cross on the prow of his front ship, and when he landed on American soil he erected the cross, and named the new world "San Salvador," meaning, "St. Savior." There was a providence that brooded over Columbus on the long and perilous voyage, when his crew mutinied, and threatened to throw him overboard if he did not turn back. But he sailed on and on. In that historic voyage he seemed to have been impelled by a divine urge that told him there was a new and glorious land ahead. When he landed on American soil he joined with his companions in singing the "Gloria in Excelsis." He began at once proclaiming Christ to the natives.

We should thank God for the discovery of America. Truly a new world had been discovered, under what seemed to be the direction of a divine providence. The vast American continent was given as a new outlet for mankind. The lines of freedom were builded here with which the earth had never been acquainted. Vast material resources were available, which quickened the step of a growing empire. The United States, which has outstripped all of the other nations on the American continents, stands as a guardian and protector of liberty both in North and in South America.

We should thank God for the Christian character of those colonists who came as the first settlers on our American soil. The first settlement by the English was in Virginia in 1606, with the colony at Jamestown. The charter of this colony states that it was designed that "under the providence of God it might tend to the glory of his divine majesty in propagating the Christian religion." The first building erected in the colony was a house of worship. The Mayflower Pact in 1620 declared that foremost among the

things that brought the Pilgrim Fathers to this country was "the glory of God, and the advancement of the Christian Faith." Articles of Federation in 1643 stated: "Whereas, we all came into these parts of America with one and the same aim, namely, to advance the kingdom of our Lord Jesus Christ, and to enjoy the liberties of the Gospel in purity and peace." These early colonists had an integrity of character and Christian faith which gave them those sterling qualities which enabled them to build well the foundation stones of our great American commonwealth.

There is a vast difference between these Christian pioneers who laid the foundation pillars of our American civilization and that type of foreign influence in our nation at present which comprises the Fifth Column and the Trojan horse. Fifth Column activities attempt to destroy everything that our forefathers stood for when founding the nation: We have had examples to an amazing degree, in recent months, of the results of the Fifth Column in other nations. Denmark, Norway, Belgium, Holland and France have fallen in quick and rapid succession as the result of a Trojan horse within. You cannot pat the flank of the Trojan horse without getting kicked. Norway was honeycombed with an advance guard of Fifth Columnists which enabled Germany to take that nation to the surprise of the world. The ministry of propaganda in the German Reich ranks along with the great propaganda program of the Communists. Without the Trojan horse within, the conquered nations of recent months would still have their flags unfurled over their capitals, and they would still be a sovereign people instead of being thrust into bondage and slavery.

It is high time for the awakening that now seems to be coming in America to curb the pernicious influence of Communism and Naziism within our borders. Both Communism and Naziism announce in advance that their purpose is to destroy free speech, free press, and those liberties which have been so precious to our country for one hundred and sixty-four years. What right have the foreign movements of Communism and Naziism, with a highly paid network of propaganda circling the globe, to come to America to destroy the free institutions which our fathers established? The founders of our American republic came from foreign shores for the purpose of escaping the very tyrannies that these movements are advocating.

The ringing of the liberty bell on the 4th of July, 1776, announced the beginning of a revolution on the part of the American colonies. American liberty was purchased with the price of blood. Let us not deceive ourselves into thinking that this liberty can be maintained unless we are willing to make great sacrifices to perpetuate it. The recent fall of France calls to our attention a number of grave and tragic lessons. Influences contributing to the fall of France are well known to the world. The Fifth Column wielded a deadly blow to the downfall of France. The Communistic influence in recent years wielded a blighting blow to the nation. The airplane forces and mechanized equipment of the army were inadequate. Communism played its deadly part in the unpreparedness of the French nation. France became soft and flabby. General Petain, in announcing the cause of the downfall of France, pointed out two contributing factors: the lack of young men, caused by the decreasing birth rate in France, and the lack of discipline caused by the people giving themselves to ease and the luxuries of life. America can well profit by these lessons.

We should thank God for the Constitution

of the United States, which came in the process of the development of our nation. The framing of the Constitution comprises one of the most interesting chapters in the history of human progress. Some historians have pronounced it the greatest event in the history of man, excepting only the birth of Jesus Christ. After the document was finished, William E. Gladstone, the great English statesman, said: "It is the greatest piece of work ever struck off at a given time by the brain and purpose of man." Another great English statesman, William Pitt, said of it: "It will be the wonder and admiration of all future generations, and the model for all future Constitutions."

The Constitutional Convention was summoned to convene in Philadelphia on May the 14th, 1787, but the delegates did not begin their work until May the 25th. The Convention met in the same room in which, in 1776, the Constitutional Congress had voted the Declaration of Independence. In this room, clothed with historic memories, there was assembled one of the greatest groups of God-fearing, truth-seeking and liberty-loving statesmen that had ever assembled in the history of the human race. They ranged in age from Rufus King, the brilliant twenty-two-year-old member of the Massachusetts delegation, to the wise and seasoned statesman, Benjamin Franklin, heading the Pennsylvania delegation, who was then past four score years and one.

George Washington, tall and dignified, "the father of his country," was elected as President. He accepted the position with reluctance, but it seems to have been the hand of divine providence which placed him in the chair. His wise counsel and keen judgment as a guiding factor in framing the Constitution was far more important than may be discerned in the ordinary written record. It was fortunate indeed for America that in this venerable assembly we had a group of statesmen instead of a group of politicians.

These noble and heroic men encountered difficulties in spite of the high purpose for which they had assembled. For four weeks they met day after day without agreeing upon a single sentence or a single word that should be embodied in the Constitution. The last morning of the fifth week, while in the midst of a heated discussion, they were about to adjourn and abandon the great purpose for which they had met. It was at this critical juncture that the aged Benjamin Franklin, who was perhaps the wisest and most experienced statesman of the number, arose, and, addressing George Washington, who was in the chair, after a brief speech on the importance of divine guidance, moved that the assembly open daily with prayer.

While the motion was not adopted, due to adjournment, it was duly seconded, and there were members in the convention who stated frankly that such a course should have been pursued from the beginning. The spirit of the discussion reflects the fact that the men of this assembly were God-fearing men.

After the Constitution was adopted, George Washington wrote to the Governor of Connecticut, and spoke of the providence of God in connection with its framing in these words: "I can almost trace the finger of divine providence through those dark and mysterious days which first led the Colonists into convention, thereby laying the foundation for peace and prosperity when we had so much reason to fear that misery and confusion were coming too rapidly upon us." Alexander Hamilton spoke of the document in these words: "The establishment of a Constitution in time of profound peace by

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# THE HERALD PULPIT

## THE THEME OF THANKSGIVING

Andrew Johnson.



**G**RATITUDE is ingrained in Nature itself. For instance, in the Spring of the year the sap comes up from the rootlets of the trees and courses its way through the trunk to the twigs and culminates in bursting buds, blooming flowers, green foliage and useful fruitage. In the Fall season of the same year the top and trunk of the tree send the sap back to the source from whence it came.

Out on the broad expanse of the blue ocean the water, touched by the finger of evaporation, ascends the tiny ladders of the sunbeams, rides in the cloudy chariots, descends in the form of the spherical raindrops to refresh the thirsty earth and to promote the growth of the varied fields of vegetable life. The rippling rills, murmuring brooks and winding rivers hasten to return the refreshing water back to its ocean home.

The laws of Nature are the thoughts of God. We look up through Nature's works to Nature's God. No wonder the noted Kepler, in contemplation of certain scientific discoveries, cried out: "O God, I think thy thoughts after thee." The furrows of the Psalms of the sweet singer of Israel are sown with the seeds of thanksgiving. "The joy of the Lord is thy strength." (Ne. 8:10). The Apostle Paul who faithfully followed the footsteps of the penniless preacher of Palestine, enthusiastically exhorted his Thesalonian converts to rejoice evermore. (1 Thess. 5:16). Regardless of the appalling conditions of the day it is always in order to boom the sunny side of Zion's hill.

Let us enumerate a few special blessings for which to be thankful as we approach the patriotic season of the great National Thanksgiving Day.

1. We should be thankful, yea even profoundly grateful, that we are still in the land of the living. "In him we live and move and have our being." (Acts 17:28). It is, indeed, a great providential blessing to be living in the present age of unparalleled opportunity of service to our fellowmen. Solomon, the wise man of the centuries, said: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Eccl. 9:10). Life is the time to serve the Lord, the time to secure the great reward. John Wesley's splendid motto was—"All at it and always at it."

"Life now is sweet and my joy is complete, For I am saved, saved, saved!"

2. We should be glad and grateful to be *bona fide* American citizens. Of the time of ancient Rome's invincible power and national strength the poet sang: "In that elder day it was more honorable to be a Roman than to be a king." With all the matchless privileges and prerogatives of the world's greatest Republic it is more honorable to be an American than to be a King. We should, from the deepest heart of appreciation, thank God for freedom of speech, freedom of press, freedom of worship, the right of assembly, the right of petition, the equality of all men before the law, the rights of human conscience, the separation of Church and State, the universal franchise, popular education, and the equality of opportunity. American citizenship in the twentieth century is no small prize. Let us thank God that we live in a land of Bibles and countless

### OUR THANKOFFERING.

We have not stressed a Thankoffering for Asbury Theological Seminary, as we have had the pledge blank and request for prayer appearing each week for some time in The Herald.

Some dear friends are remembering to send a special offering at this Thanksgiving time, and if there are those of you who wish to "render unto the Lord" a special gift for his manifold mercies through another eventful year, we shall accept it as in His Name and for His Glory. Send all offerings to me, Box 774, Louisville, Ky.

It is our purpose to accumulate enough to enlarge our Seminary work, and our only recourse for such enlargement is the devout souls who have always rallied to God's cause and helped us over the hill. How much the world needs God-called, Spirit-filled preachers in this disturbed, war-torn world, when men and women are hastening toward the precipice of eternal night, without God and without hope in the world.

We shall take as from the Lord anything you may send, and we know He who marks the sparrow's fall, will not forget to reward you as only He can and will.

Pray for this work, and for Dr. Morrison and myself, that we may be used of Him in building a larger and better Seminary.

May every reader of The Herald have a happy Thanksgiving Day, and may the peace of God that passeth understanding, keep your hearts and minds through our blessed Christ.

Thank you, in His Name,

Mrs. H. C. Morrison.

privileges and opportunities. "Breathes there a man with soul so dead who never to himself hath said, this is my own, my native land, whose heart within ne'er hath burned as home his footsteps he has turned from wandering on some foreign strand?" Let us, then, take one more appreciative look at Old Glory with its liberty-loving folds as it floats over the land of the free and the home of the brave on National Thanksgiving Day and pledge anew our allegiance to the Constitution and repudiate all the dangerous and diabolical doctrines of Red Russian communism!

3. We should all be thankful that we were brought up to work. It has been said that even God himself, cannot save a trifling, lazy, no-account man. The motto of the founder of the great Heinz Pickle Plant Institution is a ringing challenge to labor: "Do the best you can, where you are, with what you have today. Do common things uncommonly well." Grace and elbow-grease will do wonders, any time, anywhere. The idle brain is the devil's workshop. The writer was reared on a farm, far away from the fuss and roar and traffic and dust of the city. He plowed the fertile field, and tickled the surface of the earth with the hoe and swung the mowing scythe in the meadow and the cradle in the field of golden grain, and made the chips fly with the steel ax and pulled the ringing saw through tough fibered logs on the hillside. For all these early outdoor exercises amid the singing birds and soaring eagles he renders hearty thanks on this Thanksgiving Day. To the work, to the work!

4. We should render thanks for health and strength. Good health is one of God's choicest blessings. If one can eat and easily digest his daily food and sleep like a baby and move around without aches and pains, he possesses a boon and a blessing far above rubies and all the riches of the mogul millionaire misers of the modern world. "Hav-

ing food and raiment let us therewith be content," enjoins the laborious and successful Apostle to the far-flung regions of the Gentile nations of earth. Even if we are not in the enjoyment of a rugged and robust physical constitution, let us be thankful for any measure of health and happiness.

5. Let us above all things be thankful for the unspeakable gift of the Son of God and the Savior of mankind. No poet's pen, no orator's tongue, no painter's brush, no sculptor's chisel can adequately portray the inestimable benefits that come to humanity through the life, death and resurrection of Jesus Christ. Let us cultivate the spirit of thanksgiving for divine blessings. Then all the growling, grumbling, fault-finding, criticism and grouching will flee away as mist before the morning sun. The fun and frolic of the world will not long endure. But the joy of the Lord is perennial and permanent. We should rejoice when God puts forth an extraordinary exhibition of divine power. The morning stars sang together and all the sons of God shouted for joy when God laid the foundations of the earth and stretched his measuring line across the wide boundaries of the universe. (Job 38:6, 7). We should rejoice when God works a special deliverance in behalf of his redeemed people. Moses and Miriam raised the shout of triumph and sounded forth the paean of praise on the historical banks of the Red Sea. (Ex. 1:1-20). The late Billy Sunday told a group of bankers that the greatest check ever given was the "check" that the Israelites gave the Egyptians on the "bank" of the Red Sea. We should rejoice when some rich and rare blessing comes to town. When the ark reached Jerusalem David and the army of Israel made the welkin ring with the high notes of praise. (2 Sam. 6:15). We should rejoice even when men persecute us and say all manner of evil against us for righteousness sake. (Matt. 5:11, 12). We should in fact follow the wholesome advice of the peerless Paul and "rejoice evermore."

With intelligence and appreciation the true Christian, therefore, can render real thanks not only on Thanksgiving Day, but on every day in the calendar of the entire year. Thus "let us enter into his gates with thanksgiving and into his courts with praise."

### REQUESTS FOR PRAYER

A faithful reader asks that The Herald family pray for a young schoolteacher who has been called into Christian service; also pray for a young woman who has become discouraged, that she may be guided aright.

Mrs. E. L.: "Please to pray for the restoration of the health of a sister, if it is the Lord's will."

O. B.: "Please to pray for Mrs. A. B., who has been sick for some time, and who has found Christ during her illness. Pray that, if it please the Lord, she may be restored to health."

S. H. B.: "Pray for me, as I am passing through a sad affliction, that I may have the comforts of God's grace and be ready for the end when it comes."

P. W. D.: "Pray for my physical and spiritual healing, and that I may be kept employed."

E. R. V.: "Please to pray for me, as I am in great need of divine help. This is an urgent case and we trust you will remember me when you read this."



# THE GREAT COMMONER'S LAST SPEECH

By William Jennings Bryan

PART VIII.

DARWIN AND NIETZSCHE.



O show that this is a world-wide matter I now quote from a book issued from the press in 1918. The title of the book is "The Science of Power," and its author, Benjamin Kidd, being an Englishman, could not have any national prejudice against Darwin. On pages 46 and 47 we find Kidd's interpretation of evolution:

"Darwin's presentation of the evolution of the world, as the product of natural selection in never-ceasing war—as a product, that is to say, of a struggle in which the individual efficient in the fight for his own interests was always the winning type—touched the profoundest depths of the psychology of the West. The idea seemed to present the whole order of progress in the world as the result of a purely mechanical and materialistic process resting on force. In so doing it was a conception which reached the springs of that heredity born of the unmeasured ages of conquest out of which the western mind has come. Within half a century the origin of species had become the Bible of the doctrine of the omnipotence of force."

Kidd goes on so far as to charge that "Nietzsche's teaching represented the interpretation of the popular Darwinism delivered with the fury and intensity of genius." And Nietzsche, be it remembered, denounced Christianity as the "doctrine of the degenerate" and democracy as "the refuge of weaklings."

Kidd says that Nietzsche gave Germany the doctrine of Darwin's efficient animal in the voice of his superman, and that Bernhardi and the military textbooks in due time gave Germany the doctrine of the superman translated into the national policy of the superstate aiming at world power. (Page 67).

And what else but the spirit of evolution can account for the popularity of the selfish doctrine, "Each one for himself, and the devil take the hindmost," that threatens the very existence of the doctrine of brotherhood.

In 1900—twenty-five years ago—while an international peace congress was in session in Paris, the following editorial appeared in L'Univers:

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and the divine origin of man. But now that men are looked upon as children of apes, what matters it whether they are slaughtered or not."

## EVOLUTION AND SEX PROBLEMS.

When there is poison in the blood no one knows on what part of the body it will break out, but we can be sure that it will continue to break out until the blood is purified. One of the leading universities of the South (I love the state too well to mention its name) publishes a monthly magazine entitled "Journal of Social Forces." In the January issue of this year a contributor has a lengthy article on "Sociology and Ethics," in the course of which he says:

"No attempt will be made to take up the matter of the good or evil sexual intercourse among humans aside from the matter of conscious procreation, but as an historian, it might be worth while to ask the exponents of the impurity complex to explain the fact that, without exception, the great periods of cultural affluence have been those characterized by a large amount of freedom in sex relations, and that those of the greatest cultural degradation and decline have

been accompanied with greater sex repression and purity."

No one charges or suspects that all or any large percentage of the advocates of evolution sympathize with this loathsome application of evolution to social life, but it is worth while to inquire why those in charge of a great institution of learning allow such filth to be poured out for the stirring of the passions of its students.

Just one more quotation: The South-eastern Christian Advocate of June 25, 1925, quotes five eminent college men of Great Britain as joining in an answer to the question, "Will civilization survive?" Their reply is that:

"The greatest danger menacing our civilization is the abuse of the achievements of science. Mastery over the forces of nature has endowed the twentieth century man with a power which he is not fit to exercise. Unless the development of morality catches up with the development of technique, humanity is bound to destroy itself."

Can any Christian remain indifferent? Science needs religion to direct its energies and to inspire with lofty purpose those who employ the forces that are unloosed by science. Evolution is at war with religion because religion is supernatural; it is, therefore, the relentless foe of Christianity, which is a revealed religion.

## THE CONCLUSION.

Let us, then, hear the conclusion of the whole matter. Science is a magnificent material force, but it is not a teacher of morals. It can perfect machinery, but it adds no moral restraints to protect society from the misuse of the machine. It can also build gigantic intellectual ships, but it constructs no moral rudders for the control of storm-tossed human vessels. It not only fails to supply the spiritual element needed, but some of its unproven hypotheses rob the ship of its compass and thus endanger its cargo.

In war, science has proven himself an evil genius; it has made war more terrible than it ever was before. Man used to be content to slaughter his fellowmen on a single plane—the earth's surface. Science has taught him to go down into the water and shoot up from below and to go up into the clouds and shoot down from above, thus making the battlefield three times as bloody as it was before; but science does not teach brotherly love. Science has made war so hellish that civilization was about to commit suicide; and now we are told that newly-discovered instruments of destruction will make the cruelties of the late war seem trivial in comparison with the cruelties of wars that may come in the future. If civilization is to be saved from the wreckage threatened by intelligence not consecrated by love, it must be saved by the moral code of the meek and lowly Nazarene. His teachings and his teachings alone, can solve the problems that vex the heart and perplex the world.

The world needs a savior more than it ever did before, and there is only one "name under heaven given among men whereby we must be saved." It is this name that evolution degrades, for, carried to its logical conclusion, it robs Christ of the glory of a virgin birth, of the majesty of his deity and mission, and of the triumph of his resurrection. It also disputes the doctrine of the atonement.

It is for the jury to determine whether this attack upon the Christian religion shall be permitted in the public schools of Tennessee by teachers employed by the State and paid out of the public treasury. This case is no longer local; the defendant ceases to play an important part. The case has assumed the proportions of a battle royal between unbelief that attempts to speak

through so-called science and the defenders of the Christian faith, speaking through the legislatures of Tennessee. It is again a choice between God and Baal; it is also a renewal of the issue in Pilate's court. In that historical trial—the greatest in history—force impersonated by Pilate, occupied the throne. Behind it was the Roman government, mistress of the world, and behind the Roman government were the legions of Rome. Before Pilate stood Christ, the apostle of love. Force triumphed; they nailed him to a tree, and those who stood around mocked and jeered, and said, "He is dead." But from that day the power of Cæsar waned, and the power of Christ increased. In a few centuries the Roman government was gone and its legions forgotten; while the crucified and risen Lord has become the greatest fact in history and the growing figure of all time.

Again force and love meet face to face, and the question, "What shall I do with Jesus?" must be answered. A bloody, brutal doctrine—evolution—demands, as the rabble did nineteen hundred years ago, that he be crucified. That cannot be the answer of this jury, representing a Christian State and sworn to uphold the laws of Tennessee. Your answer will be heard throughout the world; it is eagerly awaited by a praying multitude. If the law is nullified, there will be rejoicing wherever God is repudiated, the Savior scoffed at and the Bible ridiculed. Every unbeliever of every kind and degree will be happy. If, on the other hand, the law is upheld and the religion of the school children protected, millions of Christians will call you blessed and, with hearts full of gratitude to God, will sing again that grand old song of triumph:

"Faith of our fathers, living still,  
In spite of dungeon, fire and sword;  
O how our hearts beat high with joy  
Whene'er we hear that glorious word.  
Faith of our fathers—holy faith;  
We will be true to thee till death!"

## Asbury Theological Seminary in a Class By Itself

BY JOHN PAUL.

Well, I felt anew the bracing effect of fellowship this year with the leading spirits of Asbury College. Preached in the camp meeting and was flattered by a call to do the same next year; attended the Kentucky Conference session on the campus and enjoyed the superb hospitality of President Z. T. Johnson, of the College, and of President H. C. Morrison of the Asbury Theological Seminary.

I enjoyed, as I have in times past, something that hundreds of tolerably young preachers like myself would envy—the privilege of rooming with Dr. Morrison in one of those good twin beds for which the Seminary is due to be famous. It was so exciting, and so much in the past was prophetic of the future, that we just had to talk. I recall two of several talks, scheduled at 11 P. M., and 2 A. M., respectively. I may have been to blame. My friends know it is my nature to take the blame when a "goat" is needed—anyhow, when that striking poem of Dr. Morrison's appeared on the front page of THE PENTECOSTAL HERALD, about his office being under his hat (Look it up if you have missed it, for, how much poorer would the world have been if H. C. Morrison had had no office?), when that poem appeared, I could not refrain from adding a verse in the same metre, with which I was tempted to add, "Tune: I Should Like to Have Been With Him Then." The added verse would

(Continued on page 9)



# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## The Florida Camp Ground.

We print herewith a rough sketch of the John Wesley Park Holiness Camp Ground on the Florida West Coast between Bradenton and Sarasota. This sketch shows the general proposed plan of the camp, the buildings already erected, and some of the proposed developments.

Note that the choicest lots face the two avenues. Note also that the dining hall; the well—which is a deep well with automatic pump; the workers' cottage; and a log cabin bookstore and office have already been erected.

To the first thirty people who will donate \$100 toward the building of the tabernacle, Asbury College will lease lots for a twenty-year period upon which one may build a camp cottage, a winter home, or a small cottage to which he may retire and live permanently. The ground is tax free and furnishes an ideal opportunity for persons to build a nice place at small cost where they can spend their winter vacations.

We wish to start the tabernacle by December 1, and would like to have a number of people build cottages this winter. Send us \$100 toward the tabernacle and your choice of lots (choices 1, 2, and 3), and we will let you hear from us. Address all communications to Dr. Z. T. Johnson, Asbury College, Wilmore, Ky.

## Asbury College Revival.

In many places we hear the subtle suggestion that "the days of revivals are past." With some that may be true, but not with those who want a revival and are willing to pay the price of a revival. One great reason many churches are not having revivals, the price is more than they are willing to pay. At Asbury College revivals of religion are not scoffed at, ridiculed nor called "emotional debauches," as I heard a certain college president call them. The regular fall revival began on October 1st, with Drs. Johnson, Wiseman and Hodgins as the preachers. The original plan was to have the sainted Dr. John Thomas, of Tampa, to be the preacher, but before the time came for the meeting to start he was called to lay his armour down and enter into the eternal rest that is the reward of all the faithful in Christ Jesus.

The above named brethren took up the work and the meeting began on scheduled time and the power of God was evident from the very beginning. Many times there is need for a protracted season of preaching to get a revival going, but not so with this one. The harvest was ripe for an ingathering. There were twenty seekers at the altar at the first call. One day there were 19 at the altar in the morning chapel hour, and that night 21, which made a total of 40 for that day. There were between 150 and 175 who bowed at the altar and prayed through to reclamation, regeneration and sanctification.

One contributing cause to the success of the revival were noon-day fast and prayer services held with an average attendance of 50. The faculty and various classes held prayer services at eight o'clock on Monday, Wednesday and Friday mornings of each week; then there were smaller prayer groups in the different dormitories after dinner and after the evening services.

In all my experience as a pastor and in many revivals I have never witnessed so wonderful working of the Spirit. There were scarcely any exhortations made; just

### ASBURY RADIO PROGRAM.

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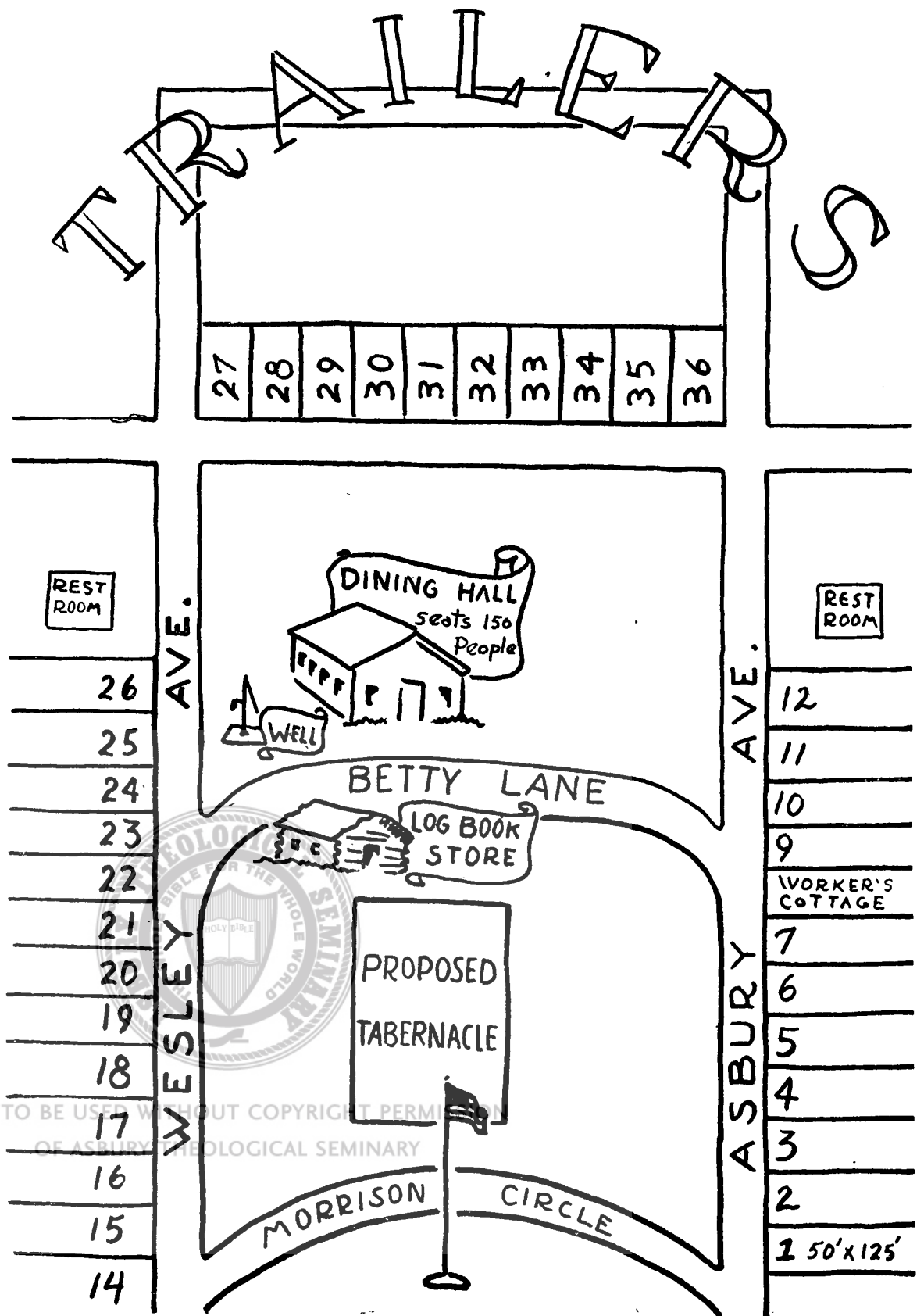
J. Byron Crouse, Radio Director, Wilmore, Ky.

an invitation. That was all that was needed because the Spirit was doing his work so faithfully and effectively. There was no competitive but co-operative preaching. The

Spirit honored every message.

As pastor of the Wilmore Methodist Church I am deeply grateful to God for the revival, not alone for what it did for the student body, but for its value to my church and the people of the town as well. Upon the insistence of Dr. Johnson the last service of the revival was held at the church on Sunday night with the pastor preaching and it was a glorious climax to a blessed outpouring of the Holy Spirit. There were eight either saved or sanctified in that closing service which was a mighty demonstration of the power of the impact which the meeting had upon the college and church.

Our song leader was none other than that master of song leaders, Byron J. Crouse. All





who know of his work as a camp meeting singer know that to say that Byron Crouse was the leader is equivalent to saying that the music was superb. He was ably assisted by Prof. O. C. Turner who provided special music, and others too numerous to mention, who gave solos, duets and quartets, besides those who rendered valuable assistance on such instruments as the organ, the two pianos, brass instruments and the marimba. All in all Wilmore experienced two weeks of great spiritual blessing and uplift.

M. C. YATES,  
Pastor of Wilmore Methodist Church.

## The Christ and a Better World.

BY WILBER O. ALLEN, A.M., B.D.

### VIII.

#### THE VISION OF THE PROPHETS.



HE prophets of Israel were spiritual seers. They saw things not discerned by the natural eye nor by worldly wisdom. They had moral insight. To them the purposes of God were more real than the strength of armies, the riches of kingdoms, or the social influence of luxurious courts. God's laws were more regarded by them than the decrees of kings, and they lost all fear of dungeons and fiery furnaces and dens of lions.

Prophecy has been defined as history pre-written. But the definition does not truly represent the function of the Old Testament prophets. We should be nearer the truth if we define prophecy as "history divinely interpreted in relation to the working out of God's redemptive plan." He is blind who would deny that there was prediction of future events; and any attempt to explain the predictions as either lucky guesses or post-facto interpretations of cryptic oracles is entirely vain. Nevertheless prediction may be looked upon as incidental to the mission of the prophets. They were as far removed from fortune tellers, necromancers, and clairvoyants as one may well imagine; while sorcerers, magicians, and wizards were denounced by them as fabricators of lies and deceptions. No, the true prophet was one to whom *Jahweh* could reveal his secrets so as to guide his people and their leaders in the ways of righteousness, that Israel might fulfill its mission to be a light to the Gentiles.

We commonly forget that most of those books which we classify as historical were included among the prophets in the Hebrew canon. We shall better understand the books of Joshua, Judges, Samuel and Kings if we think of them as written to show that Israel prospered when they kept the commands of *Jahweh* and trusted in him; but when they turned aside and provoked him to wrath, he delivered them into the hands of their enemies, or afflicted them with drought and pestilences and innumerable other ills. The prophets saw the hand of God in their national life.

Unlike kings who came of a royal family, and priests who were all of the house of Aaron, the prophet might arise from anywhere. Amos was a herdsman from the hills of southern Judah, sent with a burning message for the people of the northern kingdom, who could worship with complacency at the shrine in Bethel, though their business practices were unscrupulous and they were heaping up riches by oppressing the hireling in his wages. Hosea in the far north was made keenly sensitive to the debasing character of Baal worship when he found that the wife he dearly loved had been seduced thereby. Elijah's hairy mantle and his daily fare contrasted sharply with the luxuries of Ahab's palace where queen Jezebel, the Sidonian princess, held sway. Elisha was treated with respect by both home and foreign notables, though at the same time

he was directing the communal life of a school of prophets. Micah could speak to and for the people of Judah, for he was one of them; but Isaiah had a place of influence at the court in Jerusalem, and his utterances were so statesmanlike that not only did they contain the solution for the problems of his own day, but they may be heeded with profit in our day as well. Jeremiah came of the priestly order, as probably did Malachi at a much later day. So from various walks of life God called men who had ears to hear and eyes to see; and if their words came to those who were both blind and deaf and hardened in heart, they were put on record that later generations might read and understand the eternal truths of God.

The prophets were the true patriots. For them the nation's welfare could not be separated from the kingdom of God. Israel's judges were not only commanded to deliver the people from foreign oppression, but also from the sins that provoked the wrath of God. When the people asked for a king, the prophet saw in it a spirit of revolt from the rule of *Jahweh*. (1 Sam. 8:7). Saul rejected the counsel of God's prophet, and he was rejected as *Jahweh's* anointed. (1b. 15:26). When David repented at the prophet's rebuke, the sure mercies of God were confirmed to him in an everlasting covenant. (Isa. 55:3). When Ahaz scorned the proffered sign that God's promise would be fulfilled, the prophet announced that the land should be left without inhabitant; yet by a virgin born branch should God dwell with them and restore the kingdom. (Isa. 7:10ff). And when Jerusalem was in ruins, the temple burnt, the ark of the covenant lost never to be recovered, and the people carried captive to Babylon; even then God called his servant in righteousness and gave him for a covenant of the people, for a light of the Gentiles. He was despised and rejected of men, and led as a lamb to the slaughter; but when his soul was made an offering for sin, "he shall see his seed, he shall prolong his days, and the pleasure of *Jahweh* shall prosper in his hand." (Isa. 53:10). God's word should be "as the rain that cometh down from heaven; it shall not return unto me void, but it shall accomplish that which I please. . . . Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to *Jahweh* for a name, for an everlasting sign that shall not be cut off." (Is. 55:10-13).

It is impossible to detail the many promises that were given through the prophets: righteousness, peace, prosperity, health, long life, soil productivity; and "the name of *Jahweh* shall be exalted in all the earth." It may be observed that most of these roseate predictions were uttered by the prophets in contrast to the evils that were prevailing at the time; for God would give beauty for ashes, and the oil of gladness for the garments of heaviness. More significant to the prophets than the remedy of material ills was the assurance that the moral and social corruptions which abounded would be replaced by justice and lovingkindness, domestic fidelity, sincerity of purpose and integrity of heart.

With varying modes of expression and clearness of concept the prophets discern the figure of God's anointed, the Messiah, as the one whose coming would vouchsafe to his people the realization of their fondest dreams. Sometimes he is himself a prophet, sometimes a leader and commander of the people. Sometimes he is in the forefront of battle with garments stained with blood; or again he may sit upon his throne dispensing even-handed justice to the poor and oppressed. He may displace the corrupt priest at the altar, or he may be the innocent lamb that is sacrificed for the guilty sinner. Sometimes he is seen coming on the clouds wrapped in darkness and hurling the flash-

ing thunderbolts; at another time he is so gentle he does not extinguish the sputtering and smoking flaxen wick, nor break the bruised reed. Doubtless it was quite impossible for the Jewish Rabbi to rationally compose these seemingly inconsistent concepts. Even now we who have the wonderful gospel story before us are forced to confess that his manifold perfections surpass our comprehension. But when he shall appear and we shall see him as he is, we are assured that we shall be like him. Well does the Apostle add that "he that hath this hope in him is purifying himself, even as he is pure."

(Continued from page 2)

"THOU SHALT REMEMBER."—Deut. 8:2.

a member of an orthodox church, and the owner of an automobile, went away from the lecture in high glee. 'O,' said she, as she clapped her hands with great delight, 'I am so glad the Ten Commandments are done away with; that they were done away with long ago, and now I can go out every Sunday afternoon and ride in my auto just as long as I please, and go where it suits me best.'

"Evidently her special trouble was with the fourth commandment, 'Remember the Sabbath day to keep it holy,' and she did not have the sense or reason to see that by the method of the preacher to whom she listened with so much satisfaction, all the other commands of the decalogue could be swept away. The simple truth is that the decalogue in all its provisions was never more needed than in this present year of our Lord.

4. America should remember God and his Word—the Bible.

When the forefathers came to settle the country they brought the Bible with them and, it may be truly said, they founded the Nation on the word of God—the Bible. In this day of our prosperity and greatness it is an easy matter to slip the Bible aside and take up magazine and novel. If we forget the Bible and neglect it we shall have to pay a fearful price for it because the Bible is, as Grant said, our "sheet anchor" as a Nation. It is the text book of our morals and the code of our ethics. It is our guide book in righteousness and a lamp to our liberties.

When Webster lay on his deathbed his physician quoted to him the words of the Twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me." "Yes," faltered the great American, "that is what I want—Thy rod, Thy staff." Gladstone's estimate has been verified a thousand times: "In sickness and death," he wrote, "the Bible will be there; amid the crowd of the courts or the forum or the street or the market-place, there, too, even there, the still small voice of the Holy Bible will be, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest."

(Continued from page 3)

### THANK GOD FOR AMERICA!

the voluntary action of all the people is a prodigy. It is impossible for the men of pious reflection not to perceive in it a finger of that Almighty hand which has been so frequently and signally extended to our relief."

We should ever thank God for America and her Constitution, which guarantees free speech, freedom of the press, and freedom of worship.

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cannot name the time and place, but gladly give the right hand of fellowship to any who can say, "My God is reconciled, his pardoning voice I hear. He owns me for his child, I can no longer fear."

It appears that there is a disposition to substitute child training and education for regeneration. They are inclined to make so much of education and so little of regeneration, that many are apprehensive that education will become a false god and, in the minds of some, substituted for a sin-atoning, crucified and risen Lord. One is reminded of an old, neglected, scriptural teaching that, "The carnal mind is enmity against God." Throughout the centuries, again and again men within the Church have sought to draw the people away from heartfelt repentance for sin, saving faith in Christ, and a glad and happy regeneration which made them, in Christ, new creatures.

It is not worth while to hide from ourselves the fact that we have a large number of aggressive, modernistic teachers who have drifted far from the original doctrines of Methodism. They are "seekers after the truth," they say, but do not find anything definite, meanwhile they give themselves more to the work of destruction than of construction. They propose to take the child in its infancy and so train it that it will not need to repent and be regenerated but, growing up in grace and the knowledge of the Lord, will gradually come into a Christian experience without a knowledge of a change of heart. A rather beautiful theory in which we have no confidence.

No doubt, children should be taught the truths of righteousness, and be taught to obey the laws of God, to believe and reverence Jesus Christ; we are persuaded that, under proper influences, they may be converted at an early age. Looking backward, I know I would have been converted, under proper training, when a small child. Now and then some man shouts out that he does not believe children are born of the Devil. Very well; that would be a shocking sort of belief, but undoubtedly children are born with a sinful nature. The Scriptures say they "go astray from the womb." In their infancy they manifest ugly dispositions and evil tendencies and, however well trained they may be, and however early they may be converted, every human spirit needs to

come in contact with the Holy Spirit and have wrought in it a gracious work that our Lord Jesus Christ calls being "born again." One wonders what sort of teaching the modern liberalist would give a child. Take, for instance, the modernists who accept the Darwinian theory of evolution. In the religious training of children would he take them to the zoo occasionally, and introduce them to their blood relatives? Will he assure them that much of the Old Testament is folklore? That the prophets knew nothing of Jesus Christ and his coming? That Jesus was mistaken about his identity when he claimed to be the Son of God? That the past history of the Church has been largely founded on superstition and carried forward with the energy of fanaticism and false teaching? Just what kind of training can the average modernist give to his children that will not make skeptics of them, rather than worshippers of God, trusting in Jesus Christ for personal salvation.

Take the second crop of your modernistic teachers, with all the doubt and unbelief and discardings that have been put into them, with the personal experience of repentance, faith, assurance of forgiveness, and the incoming of a divine life and place them in your colleges and universities under the influence of shrewd, profane professors, and are they not quite ready to become, at least, agnostics, if not blatant and blasphemous infidels?

This country needs a revival that insists upon repentance and regeneration; that offers salvation to children and young people on the terms of the gospel. The present drift in the Church away from the old paths of Bible truth, and a deep, genuine repentance and faith in Christ for salvation, a conscious pardon and a glad witness, is full of great danger.

Some years ago, we had a group of men who had much to say against the mourners' bench and sudden conversion. They talked about a salvation without knowing when you got it, ignoring the fact that you might lose such a salvation and not know you had lost it. They talked and wrote a lot about training children so that they learned religion like they learned grammar, and needed no spiritual crisis, such as regeneration, or a witness of the Spirit that their sins were forgiven. They had no sins to be forgiven. This continued until a group of preachers who had been to the mourners' bench and found salvation by the power of the Holy Ghost, rebelled and made open protest, joined battle with these false teachers and, under the blessing of God, and the leadership of a few heroic souls, preached and prayed down a revival of religion that has resulted in the salvation of tens of thousands of immortal souls who have touched the rim of civilization, and sent a multitude on to Paradise; and while they lived, and in their dying hours, could bear clear testimony to the witness of the Spirit to the pardoning grace and sanctifying power of the Lord Jesus Christ.

### The Praiseful Spirit.

MRS. H. C. MORRISON.



HERE is much that can be cultivated which we do not possess through heredity or nature. Fortunate the person who has the graces of nature that enable him to manifest a symmetrical life without putting forth special effort. But there is hope for the less fortunate, for those gifts which are lavished upon some by nature may be acquired by practice. Demosthenes was not a natural orator, but he wanted to be one, and so disciplined and trained himself until he became the envy of "born" orators.

What I wish to emphasize at this Thanks-

giving time is that we cultivate the *spirit of praise*. Let us count our blessings, name them one by one; and it will surprise us what the Lord hath done. If we had scales that could weigh adversity and blessings we would all find, doubtless, that the side which contained the blessings would far outweigh the side of adversity.

Especially at this time have we much to praise the Lord for. We have had the most abundant crops; our nation has not been scourged by disease, disaster, or national calamity of any sort.

We have cause for thanksgiving for the many revivals that are being held throughout the land, and for the prosperity of our schools, and the advance in missionary enterprises of all kinds. God has opened his cornucopia of blessing and showered upon us with unstinted hand mercies far beyond our deserving; and shall we not remember the Giver of every good and perfect gift by lifting up grateful hearts for bounties so lavishly bestowed.

It is a fact that our most ordinary and commonplace benefits are most easily forgotten, or lost sight of. When we are in health we take it as a matter of fact and do not realize what a boon it is until we are stricken by the hand of affliction and rendered helpless. What an inestimable blessing is eyesight; yet we scarce pause to thank God for two good eyes which enable us to read good books and his word, to enjoy the beauties of nature, and gaze upon the faces of our loved ones. The ears, what benefactors they are! What would we know of beautiful music, the songs of birds, and the prattlings of our baby's voice if it were not for our ears to hear the sweet sounds they send forth. Speech is a wonderful boon from the Lord. How we pity the dumb, as they strive to make themselves understood by signs and motions. How careful we should be of our words, that they minister grace to the hearer.

Our feet are worth more to us than we who have them can imagine. Do you not pity the cripple as he sits on the street and holds out his hat for a pittance? Recall the lame man who sat at the Beautiful Gate of the temple and asked alms of Peter and John. He dared not hope that strength would be given to his ankle bones. Too great a blessing, thought he. Is it any wonder that he leaped and praised God as he marched up and down in the temple. Let us value our feet and cause them to walk in his statutes and not in the ways of sin.

Yes, I must pay tribute to our hands, the levers which lift the food to our mouths, that minister good to those in need, or, it may be evil, which is contrary to their purpose. Lose the thumb from your right hand and see what an important place it fills in the ministries of life. As we contemplate our members, and the various uses God intended us to make of them, we exclaim with the Psalmist, "I will praise thee, for I am fearfully and wonderfully made."

And yet, we may have all of our five senses most perfectly preserved and be of all men most miserable. There is only one source of true happiness, and that is in him in whom we live, and move, and have our being. We might well afford to be blind, deaf, dumb, lame, and handless, rather than be a stranger to grace and know not the voice of the good Shepherd. But God's purpose is that we have our faculties perfect and use them to the glory of his name in ministries to those who may not be so endowed as we. Praise is comely for the upright; then let us as Christians who are the beneficiaries of his limitless mercies, praise him on this glad anniversary of our Thanksgiving Day. "Let everything that hath breath praise the Lord."

We are mostly too impatient to wait for the second voice, the voice of blessing which follows that of demand and sacrifice.



## With Thanksgiving.

HENRY OSTROM.

"In everything by prayer and supplication with Thanksgiving let your requests be made known unto God." Phil. 4:6.



THE great accomplishments of prayer as, for instance when Elijah prayed for rain, and also when he prayed against rain and was given definite answers, are not in view here so much as the sweetness and preciousness of communion with our Father. Elijah's two experiences had to do with events, but this Scripture has to do more particularly with communion. It has to do with what assures "the peace of God" guarding our hearts and minds in Christ Jesus. Those precious events, which to the Christian tell of requests being distinctly and positively answered, are not to be under-rated. Indeed they cannot be over-rated. But this, "in all things by prayer and supplication letting our requests be made known," by the very wording, *all things* and *requests reveals* that there is a God-given peace, an abiding confidence, a moment by moment restful telling all to him.

It is this which is here definitely associated with thanksgiving. Blessed it is that it is so. To count over events, noting two a day or two dozen a day, fairly demands that we are clearly sure of the value of the events. But this abiding in confidence moment by moment, knowing that *he* knows that all we have on hands is being *wanted* according to his blessed will gives a reason for thanksgiving which does not demand that we can rate all circumstances and events so accurately.

It may be very well for a Nation to try to trace national values, giving special attention to harvests and business and comforts of the bodies of the subjects, but for the individual there is a call to thanksgiving so much higher and holier that it classifies apart. For the individual there is the call to thanksgiving because of

### OUR FATHER'S CARE.

Decidedly higher and dearer than any apparent advantage in events it is to know that he never slumbers, never forgets, never omits the needs of his own. The event may be apparently adverse, it is as good as if it were apparently favorable. He has become, to the yielded soul, the child-trainer for everlasting glory. Thus, the lessons are his to give. That part of the program is entirely with him. To learn them is with us. We are not to claim the place of both teacher and pupil at the same time. Ever it is sure—"Your heavenly Father careth" for his yielded ones to his care. Is it not just here that the words *With Thanksgiving* fit? Do we prize our Father's care enough to be thankful that nothing, positively nothing, can harm the person thus resting in it? Then, thanksgiving will arise in our hearts to the measure of our regard for that care.

### THE REST OF FAITH.

In passing I had almost said that real faith knows no unrest. Sure it is that when we are trying to believe it is the surest proof that we are not believing, for trusting and trying to trust are at opposite poles from each other. Well, here is this rest of faith which lets our requests be made known unto God (sometimes of the quality of suggestions and sometimes of the quality of direct claims conditioned upon promises) just resting in confidence that he "always leadeth us in triumph in Christ," why, if we prize it how can we but be thankful? Perhaps the Holy Spirit had the words "with thanksgiving" added here, not so much as if to enjoin upon us the duty of thanksgiving as to set forth that such a life would surely be a life of thanksgiving, and it should be so mentioned that the blessedness of it might appear.

When men began to slip into making gods like unto men and birds and fourfooted beasts and creeping things of the earth, then, absent from the rest of faith in the living God, it is written of them: "Neither were thankful."

### THE PRIVILEGE OF COMMUNION.

Communion, some one has defined as "conscious union." And, if in all things we are to let our requests be made known, how near to God are those who thus confide in him: Moreover, the very word supplication suggests this nearness and this communion. For, does it not mean a gain made and appropriated and another gain made and appropriated, and this continued right on.

Two portions of Scripture selected from among scores like them give us much light on this blessed communion. They are "accepted in the Beloved" and "We are a sweet savour of Christ unto God." If the first of these had read "acceptable" instead of "accepted" what a change it would make in the reach of its meaning. No, it is "accepted." That One who was so pronounced at his baptism—"My Beloved Son" and at the Transfiguration again—"My Beloved Son:" it is in him that we are accepted. We might have been pronounced only acceptable and still be left out but when accepted it assures us that we are in this precious communion.

What shall we say of those words of the sweet savour? Anything but sweet were we in our sins. But now, through the Perfect Burnt Offering (our blessed Lord and Saviour) how sweet the communion. No cold reason could ever tell this out. "O, Love thou fathomless abyss, my sins be swallowed up in thee." This and this alone could provide and guarantee this holy communion. And, could one enjoy such and not be thankful? Exceeding great and precious promises with joy unspeakable and full of glory (Reader, perhaps you should read those two clauses very slowly again) exceeding great and precious promises and joy unspeakable and full of glory; these are telling forth some of the riches of this communion. Who that knows them can suppress thanksgiving.

Men who live out where the word Providence is used instead of God and Father, men who talk of many religions and select from them, men who have not been set apart to our God and Father may speak of grains and fruit and cattle and tranquillity of nations (when that appears) and stop there; but for the set apart man to God, just to be sure that he cares and to rest in faith in his care and to know the privilege of communing with him in request after request with answer after answer, this it is that produces *Thanksgiving* and *Thanksgiving* and *Thanksgiving* and *Thanksgiving*.

"To talk with God,  
No breath is lost, talk on;  
To walk with God,  
No time is lost, walk on;  
To work with God,  
No strength is lost, work on;"  
To thank our God,  
No good is lost, thank on!

(Continued from page 5)

### ASBURY THEOLOGICAL SEMINARY

be as follows:

When I room with a brother who all through the night

Keeps talking of this and of that,  
I can furnish suggestions that may set him right,  
For my office is under my hat.

Now, to my main subject, Asbury Theological Seminary. This institution grew out of rich soil, spiritually and doctrinally, and is a vigorous, healthy plant. In intellectual level and in leadership, I think one would go far to find its equal. I refer not only to its president and faculty, but to the remark-

able men and women who comprise its student body and the graduates already gone forth.

All of us who unblushingly espouse the message and testimony of true holiness as set forth in the movement under John Wesley must accord to "A. T. S." one distinction that none of our institutions can claim—none that I can recall. If I am wrong, I shall welcome a correction. Here is the distinction we find to Asbury Theological Seminary: It is the only full graduate seminary holding membership in the American Association of Theological Schools, entirely interdenominational in service and control, standing aggressively committed to the inspiration of the Scriptures, the deity of Christ, universal redemption through his blood, for whosoever will, justification by faith, and sanctification through the baptism with the Holy Spirit, by faith, as a Christian experience of purity and power to be realized subsequent to justification.

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## OUR BOYS AND GIRLS

### THE THANKSGIVING BASKET.

By Ina E. Lindsley.

Harriet tripped along the path in the woods that twisted among big trees until it finally came to her grandmother's house. "Cinnamon and mace, cinnamon and mace," the little girl kept repeating to herself so she wouldn't forget which spices it was that her mother needed.

"Oh, you haven't any either, grandmother," Harriet gasped when her grandmother showed the empty spice cans on the pantry shelf. "What will mother do? She says she can't get any spices at the store any more. And she needs some for Thanksgiving baking."

"Then we will have to do without, child," the grandmother said patiently. For this happened during the Revolutionary War times when spices and raisins and many other articles became more and more scarce until they could not be bought at all.

"Yes, grandmother," Harriet agreed, "Mother says we show real courage when we learn to go without things cheerfully. But you see this is for Thanksgiving. Mother fills the baskets, and I take them around," the little girl smiled. "O, yes, and you make the baskets, grandmother. So what will we do if we can't have spice cakes and steamed puddings to put in them? Mother says there are many lonely people this year."

"Yes," her grandmother nodded soberly, "many, many lonely people who need to be cheered at Thanksgiving time. Now if I make the baskets do you suppose you—dear me," she broke in without finishing what she had started to say, "I wonder if I have the material I need for weaving baskets."

"If you haven't I don't believe you could buy it now," Harriet declared promptly while she watched anxiously to see if her grandmother could find in the corner cupboard the straw she needed for baskets.

"Hardly enough for one basket," the woman said, holding it out.

"I believe you were going to say you would make the baskets if I could find something to put in them," guessed Harriet.

Grandmother smiled. "Yes," she admitted, "and I'll still say that even though I don't know what material I can find for baskets, I'll manage some way if you think of something to put in them."

Presently, Harriett was following the path through the woods back to her home. She wasn't skipping and tripping along this time. Walking slowly and soberly, she was trying to think of something to take the place of spice cakes and steamed pudding for the Thanksgiving baskets.

A squirrel peered around a tree-trunk. He held his head pertly on one side while he watched Harriet. When she glanced at him, the little animal hid behind the tree and then peeked around slyly from the other side of it. "I spy, you're caught!" cried the little girl. "Now, it's my turn to hide but I haven't time this morning," she laughed.

Another squirrel was scattering dry leaves for nuts underneath. "Why wouldn't nuts be nice to put in Thanksgiving baskets?" the little girl thought suddenly.

Now Harriet sped along the path so fast that the squirrels scampered out of her way. At home she hurried to the attic where sacks and sacks of nuts had been emptied and spread out to dry.

"Oh, I know," cried the little girl looking over some other racks. "I see something else that will be nice for the Thanksgiving baskets. And they will look pretty with the nuts, too."

When Harriet went to tell her grandmother about these things, she found her busy drawing something on very heavy paper.

"Baskets!" cried Harriet in surprise. "Why these are flat and how

could one put anything in a flat basket?"

But the baskets weren't flat when they were cut out and folded and glued.

"How could you tell I would find something to put in the baskets, grandmother?" Harriet suddenly asked while she watched the corners being made strong with strips of tin.

"Because a little girl who is as anxious as you were to find a way to cheer lonely people is very apt to succeed," her grandmother smiled. "I was quite sure you wouldn't give up until you did find something."

"And I found two things," laughed Harriet. "Nuts and something round and red and good to eat."

"Apples," guessed grandmother promptly.

"One basket will be for old Mrs. Lane and one for Aunty Horton and one for—" Harriet counted until she had planned for six people.

On Thanksgiving Day Mrs. Lane was the first to receive a basket filled with brown nuts and pretty red apples. "Oh, my dear," she said, looking at the basket with happy eyes, "It is wonderful to be remembered by a little girl in these lonely days. And how pretty it is."

Harriet took the last basket to her grandmother. "O, they all liked them," the little girl told her. "I could tell they were happy by the way they looked. I really think they liked them as well as they would have liked spice cakes and steamed puddings. Isn't it queer that we can have a happy Thanksgiving without spices and raisins and so many things?"

"Yes," her grandmother said, looking at Harriet's shining eyes, "we can be happy without almost anything except trying to make someone else happy."—The Presbyterian Advance.

Dear Aunt Bettie: I wish to take this occasion to thank you for printing my letter in The Herald two years ago. I certainly appreciate the pen-friends I have obtained through page ten. I believe The Pentecostal Herald is the finest Christian publication in the United States as I have seen many but have never known of any that seems to be as well liked by all Christian people as it is. I was very sorry to have missed Dr. Morrison at Hollow Rock camp this year, but I was able to attend the last Sunday. I certainly hope to have the privilege of hearing him next year. My mother heard him a number of years ago at Sebring, Ohio, camp and liked his message very much. I am a country girl and mother and I are the whole family, my father having died fifteen years ago, October 3, 1940. I love the wide open spaces and think nature one of God's masterpieces. I do not live on a farm but we are surrounded by farms so we have an extensive view of the countryside. I am not privileged to attend services very regularly but always enjoy doing so whenever possible. There seems to be a great falling away of the churches in this locality although there are still a few Spirit-filled churches here and there across the country for which we are very thankful.

I am surely glad to find that most of the young folks who write to page ten say they are Christians. There are few Christian young people with whom to associate in my vicinity so I am asking again for pen-pals as I never have too many. To all of those who wrote before I want to say thank you for your letters and cards. I enjoyed them so much even though some of you failed to continue our correspondence. I do hope the Lord will spare us from entering into the conflict that is waging on foreign shores. My heart aches at the thought of any of our young men being "cannon fodder." Greed is a terrible thing when it will sacrifice thousands of lives to gain its desire. I hope to see this letter in print and to find

many letters in my mail box when this letter has been printed. I will answer all I receive.

Aunt Bettie, may God continue to bless you and Dr. Morrison in your labors and give each of you many more years in which to bring the Gospel to a lost and dying world. Thank you for this space in The Herald.

Winifred M. Clabough,  
Box 444, North Lima, Ohio.

Dear Aunt Bettie: It has been five or six years since I have written to The Herald. The testimonies of young people throughout the country who have found Christ as their all-sufficient Savior, thrill me. I have seen numerous reports of the large camps but I haven't seen a report of the Morrison Park Camp. I attended Morrison Park camp for my first time this year, and was greatly blessed for having gone. Due to a breakdown in health I had to discontinue my schooling for five years. During this time I had a close friend who became sanctified and she interested me in the doctrine. I began reading The Pentecostal Herald and as I was unable to attend church for four years of this time it has been my source of spiritual food. I began to make a study of the subject of sanctification. Two years ago in a Nazarene revival I became convicted and went to the altar in four of the services. The Christian workers urged me to make my profession and I did so but did not feel satisfied. I did not feel as though the matter was entirely settled. This past summer for my vacation I decided to spend a few days at Morrison Park camp, Glasgow, Ky. When I arrived on the grounds I was delighted with the layout. My hopes fell somewhat when I learned that Dr. Morrison would not be there. I'd never heard him and was counting on it in a big way. The other workers were lovely to me and soon I felt happy and at home. Rev. Cy Hutcherson, Mrs. Hutcherson, and Miss Florence Weldon were especially nice to me. At my second service Rev. Hutcherson preached from the 17th chapter of John, and at his invitation I went to the altar. One thing those good people emphasize was not to hurry the seeker through but let him tarry and die out to self. I made my profession but the peace I sought did not come and I was more or less disturbed over it all day. On Sunday morning when the minister had about reached the climax of his sermon, a deep peace settled down over me. It was different from anything I have ever experienced. When the invitation was given and the Christians went forward I followed. I knelt and prayed silently and the assurance came to me that I had found what I was seeking. I was wonderfully repaid for having attended and hope yet that I may have an opportunity to hear Dr. Morrison. Yesterday I had the privilege of attending my first annual conference. The Louisville Conference met at Madisonville. Being present at the Love Feast thrilled me through and through; to hear the soul-stirring testimonies of some of the aged saints, and younger ones as well. I could not refrain from turning to the person sitting next to me for I knew he was a minister, and saying, "I believe in sanctification." He replied, "Praise God, I do too." Ever since I was fourteen I have had the desire to enter active Christian service. I wish to combine nursing with evangelism. Pray for me that I may be physically equal for this task. To those whom I met at camp and anyone who knows me please drop me a card.

Betsy Davis,  
Elkton, Ky.

Dear Aunt Bettie: My grandmother gave me a subscription to The Herald last year. Since then I have been receiving it regularly. I like to read page ten. My grandmother was a Methodist and hoped that when the time came I would be a Methodist, too. I was born in the Philippines and have been to the United States twice, once when I was four and again when I was ten years old. There are no children here who are my age. I would like to receive letters from girls. I was born on August 27, 1924. I have an olive

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complexion, brown hair and green eyes. I am a junior in high school.

Jane Doner,  
Lahug Road, Cebu, Cebu, Philippines.

Dear Aunt Bettie: I have read the letters on page ten for a long time, but this is my first attempt to write. I am seventeen years old, have blue eyes, fair complexion, black curly hair and am five feet and four inches tall. I go to Ashley Heights Baptist Church. We have just had a revival, held by Rev. Ernest Smith. The Baptism was held Sunday, September 15. As this is my first letter I would like to see it in print. Will try and answer all letters received.

Ruth Lois Holland,  
Rt. 1, Aberdeen, N. C.



## FALLEN ASLEEP

MRS. KATIE BEAM PHIFER.

Our Sister Phifer fell asleep,  
As Christians always do,  
In Christ who never fails to keep  
The faithful and the true,  
And take them to a heav'nly home  
Beyond this vale of tears,  
Where saints and angels live and  
roam,  
Delivered from all fears.

Her life on earth, though short in  
time,  
Has not been lived in vain;  
For she had faith that was sublime,  
Which means eternal gain;  
And this, of all that one achieves,  
Indeed is far the best,  
Since heav'nly glory e'er relieves  
And brings the sweetest rest.

She carried well her earthly cross  
By grace that is Divine,  
And like the gold that's cleansed of  
dross  
Her life was made to shine;  
And this she leaves behind we know,  
Which in God's sight is great,  
And is her monument below  
We ought to emulate.

'Tis hard for loved ones left behind  
To bid her now adieu,  
But if in heart and soul and mind  
To Jesus they'll be true,  
There'll be a sweet reunion soon  
Where partings are no more,  
Beyond the stars and sun and moon  
Upon that far-off shore.

Indeed they miss her smiling face,  
Her voice that now is still,  
And see at home a vacant place  
That no one else can fill;  
But may they look beyond this world,  
With all its pain and care,  
Where vict'ry's banner is unfurled  
And strive to meet her there.  
Walter E. Isenhour.

This poem, written in memory of  
Mrs. Katie Beam Phifer, daughter of  
Mr. and Mrs. Sydney Beam, and wife  
of Mr. Carl Phifer, is dedicated to  
the parents, the husband, the children  
and relatives. Mrs. Phifer was born  
in Gaston County, N. C., on Feb-  
ruary 20, 1906, and departed this life  
in 1940.

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a pastor. I recommend it unreservedly. I  
have had thirty-eight years in the pas-  
torate. I have tried to be the very best  
pastor I knew how to be. Many of the  
things Dr. Stone says Dr. Babcock did I  
have done for years, but there are some  
things in this book a pastor can do to  
make him a better pastor than I have  
ever used. But let me say here and now  
I expect to put these new suggestions into  
pastoral practice and I know I'll be a bet-  
ter pastor for having read this book.  
Let me say it would pay any pastor to  
do without two meals a day till he saves  
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takes that to get it. My District Super-  
intendent, Dr. J. W. Weldon, presented  
the book to all his pastors and offered  
to order it for any of them to get it while  
they could buy a one dollar book for half  
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tor Pembroke and Chapel Hill, Hopkins-  
ville District, Louisville Conference, Pem-  
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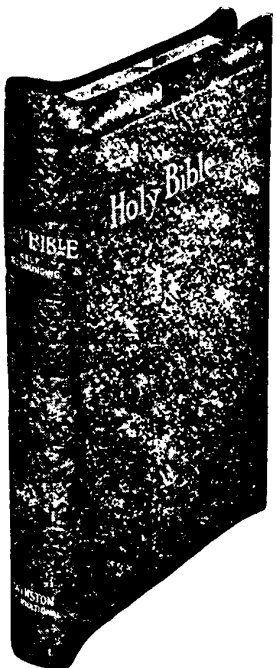
"Footsteps in a Parish." by Dr. Stone.  
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ing Co., Louisville, Ky.

### GIVE THANKS.

We hear the whisper of the wind,  
Which softly sighs through falling  
leaves,  
The limbs will creak and faintly moan  
As though their spirit ever grieves,  
That fall should come, and leave them  
bare,  
Turn all the leafage ugly brown,  
Bright colors nipped with early frost,  
Slip quickly, softly to the ground.  
But fall hath beauty spring hath not,  
Some features come as others go,  
That bring rejoicing to our hearts,  
And warm them with a fiery glow.

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Who gathered round the festal  
board,  
So thankful that the year had  
brought  
Special gifts which they should  
hoard.

Then let us gather in our homes,  
With friends and loved ones, cele-  
brate,  
Feasting as we give our thanks,  
No war, as yet, invades our state.

Let's thank the Lord as Pilgrim's did,  
And dedicate to Him our life,  
But ne'er forget the troubled ones,  
Where fighting, sorrow, death is  
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too,

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## SUNDAY SCHOOL LESSON

O. C. MINGLEDORFF.

Lesson IX.—December 1, 1940.  
Subject.—An Exacting Disciple-ship.—Luke 9:49-62.

Topic.—The Workman's Qualifications.

Golden Text.—No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 9:62.

Practical Truth.—We must be workmen that have the hand on the plow and the eye on the field.

Time.—Second year of Christ's public ministry. A. D. 28.

Place.—On the way to Jerusalem.

Introduction.—This is a big lesson. It covers the entire ninth chapter of the gospel of Luke. Here is a brief outline of the chapter: 1. The apostle sent out. 2. Five thousand fed. 3. The transfiguration. 4. Christ foretells his passion. 5. A lesson on humility. 6. James and John reprimanded. However, we will confine our remarks to the printed portion of the lesson.

There are three outstanding thoughts, in this portion of the lesson we need to consider. Let us name and consider them separately. The first thought is that of ecclesiastical intolerance. It was deplorable then and it is today. John seems to have acted as spokesman for the twelve. He relates to Jesus an incident which indicates these men felt all the authority of the kingdom was in their hands. What they did was to forbid a man casting out devils in the name of the Master because he did not belong to the immediate group of twelve. Jesus wasted no time in informing them they were wrong. Though this man was not of the immediate group it is quite likely he was a devout follower of Jesus, and doing the thing that any and all followers should do. The reply of Jesus to his disciples was freighted with force. Note carefully his words: "Forbid him not: For he that is not against us is for us." Good is good wherever you find it and however you find it. Oh that the spirit of the Master might once again grip the church of today.

The next thought of the lesson is that of inhospitality and impatience. Feelings ran high between the Jews and the Samaritans. When Jesus wanted to lodge among the Samaritans enroute to Jerusalem they would not receive him. Their excuse was they would not entertain those going to Jerusalem to attend upon and support a rival sanctuary. This action revealed the condition of the hearts of James and John. They grew impatient. They wanted to call down fire and consume the villagers. Again it was a spirit of impatient intolerance and carnal contempt. In the midst of such an outburst, Jesus, with a holy calmness, gave them another rebuke. He let them know that such an attitude did not belong to him and could not be a part of his kingdom. It could not then and it cannot now. With this they sought and found lodgment in another village.

The last thought is forsaking all to follow Christ. This is pictured for us in the brief account of three men. They were superficial inquirers and showed a spirit of insincere disciple-

ship. To them following Jesus was not quite so important as other things. The first one had not weighed his statement and neither had he counted the cost. When he learned that following Jesus meant a life of sacrifice he dropped the matter there and then. The second man was one who had been called to service. This man's excuse for a delayed acceptance was indeed flimsy. He wanted to remain at home with an aging father until after his father's death. The rebuke of the Master was sharp: "Let the dead bury their dead." His command to the man was likewise sharp: "Go thou and preach the kingdom of God." It was and still is evident that no earthly attachments can be allowed to interfere with true discipleship. The third man is another inquirer pictured to us by the irresolute plowman. He was willing to follow but did not want to relinquish his grip on his personal interests. Jesus let him know such were not fit for the kingdom of God.

### Comments on the Lesson Text.

Luke 9:49. We saw one casting out devils in thy name.—Evidently the man whom John saw was either a disciple of Jesus whom he had sent out as one of the seventy or he was one of John the Baptist's disciples who continued to hold his faith in Jesus. We forbade him.—John thought because this man was not associated with Jesus as the twelve were that he could not be one of his disciples. For this reason they forbade the man, saying, "Because he followeth not us."

50. Forbid him not.—It seems that the information given to Jesus by John was, in reality, a question as to whether or not they did wrong in forbidding the man. The answer of the Master is in the affirmative, yes. He that is not against us is for us.—In other words the man who is doing the same kind of work which you are doing, though he may not be in our immediate company he is not doing work which would be against you. It is not that that would destroy what you are doing. So it is in this case, as related to Jesus.

51. When the time was come.—The days were fulfilled or that particular period of his ministry had come to a close. That he should be received up.—There are two views regarding this passage. One is that Jesus was retiring to Judea and the parts about Jerusalem. The other is that he is about to make his return to the Father. Thus ending his earthly career. At this particular juncture in his ministry it seems to me the former is more acceptable, for thus far he had labored in Galilee.

52. Sent messengers.—Possibly John and James. To make ready for him.—This had not been done before. It seems that he is now ready for publicity and since time is short he makes things move in a hurry.

53. They did not receive him.—The preparation was to be made among the Samaritans. This was not an easy task, for the Samaritans hated the Jews. However, the excuse of the Samaritans was, he was headed to Jerusalem to take part in the

temple worship where they were forbidden.

54. That we command fire.—Really, an outburst of carnality. "Vengeance belongs to the Lord. What we suffer for his sake, should be left to himself to reprove or punish. The insult is offered to him, not to us."—Dr. Adam Clarke.

55. Ye know not what manner of spirit ye are of.—Legally you are correct, but this is a different dispensation. It is that of mercy and love. With God it is repentance and salvation, but not destruction. Your attitude is tainted with ill will.

56. For the Son of man is not come to destroy mens lives but to save them.—See comments on verse 55.

57. A certain man.—One of the scribes. I will follow thee whithersoever thou goest.—A rash impulsive statement without the cost, having been counted.

58. Foxes have holes, etc.—This was a statement from Jesus to open the eyes of the would-be follower. His enthusiasm vanished when he saw the light.

59. He said unto another. Follow me.—This was a definite call from the Master to the second character. In the preceding verse it was voluntary following. Suffer me first to

... bury my father.—It is hardly possible that this man's father was already dead. He wanted to remain at home as long as his father lived and after that would devote his time to the Master's call.

60. Let the dead bury their dead.—Let the spiritually dead look after the physical welfare of the spiritually dead but you go preach the gospel.

61. Let me first go bid them farewell.—"Permit me to set in order my affairs at home."—Translation by Adam Clarke. A statement evidencing an unconsecrated life. He was hanging on to selfish interests.

62. Put his hand to the plow.—This is simply a comparison. The man starting out to follow Jesus can no more do so with his heart and mind on other things than can the plowman plow a straight furrow while looking back.

### PERSONALS.

Rev. R. H. Keyes, 150 Bowers Ave., Watertown, N. Y., is available for revival work. He asks only entertainment, expenses, and will furnish references if requested.

I desire to get in touch with a Holiness evangelist to work with him as songleader and guitar player, in the states of California and Oregon this winter. Home address is B. R. Shaw, 1463 103rd Ave., Oakland, Calif.

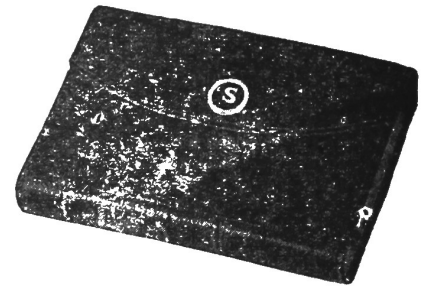
The C. H. Jack Linn camp ground at Oregon, Wisc., has been bought by the Free Methodist churches of Wisconsin. Camp next year is to be July 30-August 10, with Revs. N. C. Beskin, J. Lewis Arnold, evangelists, and H. S. Lower, song leader.—Rev. S. F. Clarkson, D. E., Richland Center, Wisconsin.

I have some calls on the Pacific Coast and would like to date three or four meetings in California, Oregon or Washington, or anywhere in the West. Could give some time after January 1st, 1941. Also I have some open time in February and March. If

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you should be interested in such a meeting write me at Wilmore, Ky.—J. R. Parker.

The power of the Lord was greatly manifested during a revival meeting held at the Methodist Church in Rocky Hill, Ky., during the month of October. Our pastor, Rev. L. E. Woodcock, was ably assisted by the Rev. Andrew Johnson, of Wilmore, Ky. During the revival, which was carried on for two weeks, there were twenty-four conversions and reclamations, besides the untold good done the church. Ten of the converts united with the Methodist Church. Of great value, too, is the prayerful and thankful spirit left in our town. Truly, the power of God is great, and his presence was surely felt in our town. Rev. Woodcock is in a meeting at Oak Grove Church with great interest and prospects are good for a great meeting. Rev. Ernest Dixon, of the Glasgow Circuit, is assisting in the meeting.—Miss Evelyn Mus-tain, Reporter.



THANKSGIVING.

Nettie Peabody.

At this season of the year a majority of the people of this nation are looking forward to and planning for Thanksgiving Day. This day has different meanings to different people. To some it is nothing more than a holiday when the father who is usually kept close in the office has the chance to do some special work about the house. To others it is a time of feasting and amusement. Then there is the third class to whom the day is a season of real Thanksgiving to God and a time of recounting the many mercies extended to them the past year.

In these days of darkness and fear some cannot see anything to praise the Lord for. It may be, the bank where they had their savings for years has closed its doors; other values they had trusted in have greatly depreciated. In some instances the home has been sold and it looks as though there is nothing to live for. Just at this juncture in one's experience is the time to trust God who never fails!

There was a time in David's life when he was "greatly distressed for the people spake of stoning him . . . but David encouraged himself in the Lord!" In a time of great danger "Jehoshaphat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah;" then when the morning came that he must meet the enemy he stood and said to his army, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper!" His army went forth to battle praising the beauty of holiness and saying, "Praise the Lord; for his mercy endureth forever;" and, as they sang and praised the Lord, he set ambushments against the enemy and gave a great victory to those who believed and praised God for victory before they saw it with their eyes.

Habakkuk in great perplexity inquired of the Lord concerning his people and was more perplexed than ever when the Lord told him that he would punish Israel with a nation more wicked than they. But when God explained that the "just shall live by his faith," Habakkuk threw his burden confidently on the Lord and sang, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation!" The faith of this man of God saw help and blessing where there was none to be seen, and found it in his heart to count him faithful who had promised to sustain his people.

Paul and Silas sang praises to God at midnight in spite of their bleeding backs and having their feet in stocks; and, in answer to their faith and praise, God delivered them from the Philippian jail. "Praise changes things" as well as prayer, and there are times when prayer does not seem to break through to the light but praise will. We as a nation should be thankful above all other nations. The great stone in our foundation is that of religious freedom, but we are allowing this to be taken from us

and our nation is hanging in the balance, being torn by contending factions. Men's hearts are fearful and great statesmen are acknowledging that civilization is crumbling, but we who know God find great comfort and much to praise the Lord for in the fact that his Word is infallible. He is letting sin show itself exceeding sinful, and the wisdom of man insufficient to cope with the situation thus brought about, but "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

It is not only a theory that God's Word is infallible but we are proving the truthfulness of it in our everyday life. In the midst of so much unrest we prove his word: "Great peace have they which love thy law and nothing shall offend them." We are not offended or made to stumble at the falling away of many who once walked with God; nor by the rise of many new cults, nor the mutterings of war preparations everywhere, nor by the numerous other things that frighten and perplex the world; but we see in them a confirmation of the things that have been foretold. We look up, for our "redemption draweth nigh."

We thank the Lord for resources for the supply of our temporal, physical, mental, and spiritual needs according to our faith as individuals, but the nation is made up of individuals and will never be able to rightly give God thanks until as individuals we let the spirit of repentance and humility permeate us; then we will be able to render to God the fruit of our lives. We are thankful for his mercies extended to us and the assurance that after we have run our race here we shall have an abundant entrance into that eternal city whose builder and maker is God. He is with us now to strengthen, guide and help and we shall be with him forever. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

"To shew forth thy lovingkindness in the morning, and thy faithfulness every night."

LINCOLN AND THANKSGIVING.

This story of how Americans came to have a national Thanksgiving Day, goes back to a little, crude log cabin in the wilderness, the home of a pioneer family.

"Abraham!" called a voice, scarcely audible. The speaker lay on her humble cot, dying. The young wife of a pioneer backwoodsman, she was sacrificing her life to its fortitude. The pioneer's shack was without windows, and its doors stood open to the sunlight, which danced on the floor of trampled earth. It contained a few stools of roughly hewn boards, but no chairs; a few dishes, but no cupboard. Without, the restless wings of the wood-birds glimmered as they flattered through the trees. A boy, almost destitute of clothing, who had been watching them, answered his mother's call.

"What is it?" he asked, in a troubled voice, as he hastened to her side.

She drew him into the loving folds of her feeble arms, and said, in a voice weak and tremulous, yet still

thrilling with a mother's love and hope:

"I am going to leave you, Abe: and oh, how hard it is to part with you! How beautiful it is outdoors! It is beautiful wherever God is, and I am going to meet him in a brighter world than this. I learned to love him at the old camp meetings, and I want you to learn to love him, too."

"I have not had much to make me happy," continued the little mother, still more slowly and with a heavy sigh. "I have not had a great deal to make me happy—far less than some folk have had—but my voice has never failed to rise in praise whenever a feeling of thanksgiving has come to me. Abraham Lincoln, you have my heart. I am thankful God gave you to us. Love everybody, hinder nobody, and the world will be glad, some day, that you were born. This is a beautiful world to the loving and believing. I am grateful for life, for everything, but more than all else, because you have my heart."

The cool October wind rustled over the great trees, causing their leaves to ripple like the waves of the sea, wimpling and dimpling under the whispering wind. The woman turned her head toward the split logs that formed one of the walls of the cabin. Nervously her fingers twitched at the coverlet; once she opened her eyes; once she said softly, oh, so softly, "My Abraham!" Once she tried to lift herself to see him; once—she trembled—and then lay still.

"She's gone, Abraham!"

The father and son made her coffin with their own hands and buried her under the trees. Poor little Abraham could say nothing. He had been used to hardships, but this seemed more than he could endure. Something seemed to be choking him. He tried to look into his father's face for sympathy, but his tear-dimmed eyes only found it in the newly-made grave.

It was a rude grave when it was finished, but since then the people of Indiana have honored the memory of its occupant. A monument lifts its marble whiteness towards the sky, and pilgrims kneel at its base with prayers of thanksgiving. But long before this, long before her motherhood became sacred to this great nation, a ragged, hatless boy sat on the green-grass mound and dreamed, and listened in memory to the songs his mother had sung. And the American Thanksgiving we know today was born right there, in the heart of the bereaved backwoods lad.

The battle of Gettysburg had been fought and won, and Abraham Lincoln, President of the United States, issued a proclamation to the American people, which contained these memorable words:

"The President especially desires that on this day he whose will, not ours, should evermore be done, be everywhere remembered and revered with profoundest gratitude."

The heart of his mother had inspired him once more. Lincoln's mother's heart beat in perfect unison with his when he wrote that proclamation, and his heart was the heart of the people.

From that prayerful and reverent year to this, Thanksgiving Day has been a national institution. No President has failed in its observance. Lincoln's prayers were not sectional. They were offered up for a re-united country.

In his second Thanksgiving procla-

mation, setting apart Thursday, August 6th, 1863, Lincoln asked that the people of the United States "render the homage due to the Divine Majesty for the wonderful things he has done in the nation's behalf, and invoke the influence of his Holy Spirit to subdue the anger which has produced and so long sustained a needless and cruel rebellion."

In the November following, on the last Thursday of the month, thus fixing a day that other Presidents have adopted, Lincoln again joined with his countrymen in "thanksgiving and praise to our beneficent Father who dwelleth in the heavens."

"The year that is now drawing to a close," he wrote in his proclamation, "has been filled with the blessings of fruitful fields and healthful skies. Peace has been preserved with all nations; order has been maintained and laws respected and obeyed. And harmony has prevailed everywhere, except in the theater of unitary conflict. No human mind this good man declared, 'hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of a Most High God.'"

Only one more Thanksgiving proclamation was written by Abraham Lincoln. He desired the day, the last Thursday of November, 1864, "observed by all my fellow citizens, wherever they may be," by humbling themselves "in the dust and from thence" to offer up penitent and fervent prayers and supplications to the Great Dispenser of events, the beneficent Creator and Ruler of the universe, for a return of the inestimable blessings of peace, union and harmony throughout the land which it has pleased him to assign as a dwelling place for ourselves and for our posterity throughout all generations."

The assassination of Abraham Lincoln in 1865 so plunged the country in grief as to almost cause the suspension of the rule he had made. However, after considerable persuasion, President Johnson was finally prevailed upon to appoint the last Thursday in November of that year as Thanksgiving Day. And ever since that time each succeeding President has followed his example.

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Boulder, Ill., December 2-22.

**BECK BROTHERS.**  
(1431 St. James Court, Louisville, Ky.)

**BENNETT, HENRY, JR.**  
(65 Vanderhorst St., Charleston, S. C.)  
Open date—November 18-Dec. 16.

**BENNETT, W. G. AND RUTH HARRIS**  
502 Baldwin St., Elmira, N. Y.)

**BLACK, MARY**  
(5701 Monterey Rd., Los Angeles, Calif.)  
Honolulu, T. H., Nov. 7-Dec. 26.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Englewood, Ohio, November 12-24  
Farmland, Ind., December 1-15.

**BUSH, RAYMOND**  
(Missionary Evangelist, P. O. Box 24  
Lebanon, Ohio)  
Bettsville, Ohio, Nov. 24-Dec. 8  
Tontogany, Ohio, December 9-22  
Sunfield, Mich., January 2-12.

**CALLIS, C. M.**  
(605 Lexington Ave., Wilmore, Ky.)  
Owensboro, Ky., Nov. 18-Dec. 1

**CARRNS, E. C.**  
(Wilmore, Ky.)

**CHADWICK, D. A.**  
(Rt. 2, Glenn Falls, N. Y.)

**CHUBB, JOHN B.**  
(Rt. 1, Winston-Salem, N. C.)  
Riverside, N. J., Nov. 24-Dec. 10.

**CLARK, FLOYD W. AND WIFE.**  
(Special Singer with guitar, 812 McKimley  
Ave., Frankfort, Ind.)

**COBB, DEE W.**  
(Preacher, Song Evangelist, 1st F. W. Ave.  
Box 42, Wilmore, Ky.)  
Imley City, Mich., November 11-24

**COOK, JAMES AND LOUISE**  
(Singers and Musicians, 1212 Highway 24  
Beaton, Ill.)  
Open dates.  
Gary, Ind., November 18-Dec. 1  
Augusta, Kan., December 9-22.  
Open dates

**CONNERT, MILTON Q.**  
(1300 E. Elm, W. Frankfort, Ill.)  
Singer, Children, Young People's Workers

**COUCHENOUR, E. M.**  
(145 Canton Ave., Washington, D. C.)  
Wheeling, W. Va., November 10-24  
Bucyrus, Ohio, Nov. 26-Dec. 8  
Canton, Ohio, November 26-Dec. 8.

**CRUICK, EULA B.**  
(Rt. 1, Lawrenceville, Ga.)  
Magnolia, Iowa, November.  
Dundas, Ill., December.

**CROUSE, BYRON J.**  
(Wilmore, Ky.)

**DAVIS, WM. ELLIS**  
(Singer, Preacher, Accordionist, 51st St.  
Sunfield, Mich., November 24-Dec. 12.  
Fowlerville, Mich., Dec. 31-Jan. 19.

**DAY, CLAIR**  
(Pioneer, Ohio, Sunfield, Mich.)  
Sunfield, Mich., November 24-Dec. 12.  
Fowlerville, Mich., Dec. 31-Jan. 19.

**DEWEY, JAMES A.**  
(416 N. Sycamore St., Fairmount, Md.)  
Fairmount, Md., November 17-Dec. 1.  
N. Lima, Ohio, December 8-22.  
Lansing, Mich., Dec. 29-Jan. 12.  
New Castle, Pa., January 10-Feb. 2.

**DOHNER, FRANK, JR.**  
(Gospel Singer and Children's Worker,  
Morris City, Ill.)  
Centralla, Ill., November 18-Dec. 1.  
DuQuoin, Ill., December 2-16.

**DOHOVAN, JACK**  
(130 So. First St., Frankfort, Ind.)  
Struthers, Ohio, Nov. 24-Dec. 6  
Terre Haute, Ind., December 10-22

**DUNAWAY, C. M.**  
(1811 Pope St., Columbia, S. C.)  
High Point, N. C., November 10-24.  
West Greer, Ga., December 1-15.

**DUNKUM, W. B.**  
(1353 Hemlock, Louisville, Ky.)

**CLAIRE HASLEY-MARY HAWORTH**  
(Singers, Pianist, Children's and Young  
People's Workers, 218 N. Memorial Ave.,  
Pittsfield, Ill.)  
Moccasin, Ill., November 17-Dec. 3

**GADDIE-ROSE EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Laredo, Kan., Oct. 28-Nov. 18  
Nicherson, Kan., November 26-Dec. 8  
Wichita, Kan., December 9-22.  
W. Frankfort, Ill., Dec. 29-Jan. 12

**GIBSON, JAMES**  
(Irish Evangelist, 25 Shawnee Ave.,  
St. Thomas, Ky.)  
Canton, Ohio, November 12-24.  
Jackson, Mich., January 12-24.  
Monroe, Ind., Jan. 29-Feb. 6  
Indianapolis, Ind., February 11-23

**GREINER, MRS. ANNIE LAURIE**  
(Mt. Vernon, Ill.)  
Dix, Illinois, November 3-December 1.  
Bloomington, Ill., December 4-22.  
Waynesboro, Ga., January 5-26.

**SWOLD, RALPH A.**  
(Wilmore, Ky.)  
Same open dates.

**SMOOR, J. W.**  
(Box 122, High Point, N. C.)

**SANBURN, J. H.**  
(Greer, S. C.)  
Bradford, Pa., November 11-Dec. 1.  
Open date—December 3-15.

**SAINES, E. A.**  
(546 Taylor St., Petersburg, Va.)

**SANBY, C. M.**  
(Box 34, Florence, Ala.)  
Chaires, Fla., Nov. 24-Dec. 8.  
Tuscaloosa, Ala., December 8-22.

Courtland, Miss., November 17-Dec. 1.  
**SEMONIMUS, H. T.**  
(Wilmore, Kentucky)

**HILL, VALIS V.**  
(Berry, Ky.)

**MOORE, E. O.**  
(Westfield, Ill.)

**HOLLENBACK, U. T.**  
(Fairmount, Indiana.)  
Knoxville, Tenn., Nov. 22-Dec. 8.  
Montier, Mo., January 6-20.

**HOPKINS, W. P.**  
(Petersburg, Ky.)

**HORTON, ERNEST**  
(Rt. 1, Ulster, Pa.)

**HORTON, NEAL**  
(The Mountaineer Evangelist, 1212 Highway 24  
Beaton, Ill.)  
Columbus, Ind., November 10-24  
Leesburg, Ohio, December 1-15.

**HOWARD, FIELDING T.**  
(109 E. Morrison St., Wilmore, Ky.)  
Lebanon, Ky., November 18-Dec. 1.

**HUTCHINSON, OY**  
(Glasgow, Ky.)  
Slaughters, Ky., November 24-Dec. 8.  
Lansing, Mich., December 29-Jan. 12.

**JACKSON, REV. AND MRS. VERN**  
(Preacher, Children's Workers, and Ap-  
petizing Singers, Sparks Hill, Ill.)  
McKanda, Ill., November 25-Dec. 8.  
Frankton, Ind., December 9-22.  
Irrington, Ill., January 6-19.  
Marion, Ill., January 20-Feb. 2.  
Red Key, Ind., February 3-16.

**JAY, W. P.**  
(Preacher and Singer, 109 16th Ave.,  
Nashville, Tenn.)

**JENNINGS, ROSE**  
(Milton, Ky.)  
Open dates.

**JONES, CARROLL**  
(227 W. 1st St., Nashville, Tenn.)

**JACKSON, ANDREW**  
(Wilmore, Ky.)

**KELLEY, J. ORVAN AND WIFE**  
(Evangelists, Singers, with Electric  
Guitar and Piano, 1212 Highway 24  
Beaton, Ill.)  
Bellaire, Mich., Nov. 18-Dec. 1.  
Fredonia, Kan., December 8-22.

**KENDALL, J. B.**  
(116 Forest Ave., Leesburg, Ohio)

**KING, L. W.**  
(3020 Sacramento St., Pittsburgh, Pa.)  
New Castle, Pa., Nov. 17-Dec. 1.  
Robertsdale, Pa., December 2-22

**KUTNER, NUTTER**  
(1212 Highway 24, Beaton, Ill.)  
Petersburg, Pa., Nov. 10-Dec. 1.

**KWIS, N. V.**  
(116 N. Liberty Ave., Wilmore, Ky.)

**KUTNER, NUTTER**  
(1212 Highway 24, Beaton, Ill.)  
Petersburg, Pa., Nov. 10-Dec. 1.

**LOMAN EVANGELISTIC PARTY.**  
(Box 1, Denim Station, Greensboro, N. C.)  
Preachers and Singers: The Spiritual  
Trio composed of Eddie Wiggs, Bill  
Parker and Harold Loman).  
High Point, N. C., October 18-Dec. 1.  
Burlington, N. C., December 2-14.  
Connelly Springs, N. C., Dec. 29-Jan. 2.  
High Point, N. C., January 12-26.

**MACCULLOCH, E. B.**  
(Evangelist, Singer, and Musician, Ma-  
rimba-phone, cornet, and guitar, 135 W.  
Heather Rd., Wildwood, N. J.)  
Cataragus, N. Y., November 10-24.

**MATTHEWS, CLIFTON T.**  
(100 Prince Ave., Freeport, L. I., N. Y.)

**MAFEE, E. H. AND WIFE**  
(Box 534, Lakeland, Florida)

**MCALLIE, BERTHA**  
(Rt. 6, Box 362, Indianapolis, Ind.)

**MCDONALD, E. W.**  
(Box 101, Jasper, Tenn.)

**MILBY, E. CLAY**  
(Bentonville, Ark.)  
Anna, Ill., November 18-Dec. 1.  
Greenville, Ill., December 2-15.

**MONTGOMERY, LOYD**  
(Anderson, Ind.)

**MURPHY, WALTER T.**  
(140 North Great Western Ohio)  
Corunna, Mich., November 11-24.  
Lawrence, Mich., November 25-Dec. 8.  
Canton, Ohio, Dec. 9-22.

**MYERS, CASSIUS L.**  
(209 Tyler St., Athens, Pa.)

**ORTLIP, H. WILLARD**  
(Artist-Evangelist, Houghton, N. Y.)

**OVERLEY, M. E.**  
(116 E. Breckenridge, Louisville, Ky.)  
Worden, Ill., November 18-Dec. 1.  
Sharpsburg, Ill., December 4-22.

**OWEN, JOSEPH**  
(Boas, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)

**PAPPAS, PAUL JOHN**  
(314 Diaton St., Tarpon Springs, Fla.)  
Orlando, Fla., November 3-24.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Flemingsburg, Ky., November 18-Dec. 1.  
Martinsville, Ind., December 2-22.

**PARSON, F. N.**  
(1140 5th Ave., New Kensington, Pa.)  
Open dates.

**PATTERSON, STANLEY**  
(Demossville, Ky.)  
Madison, Ind., November 11-20.

**PAUL, JOHN**  
(708 W. Jackson St., Muncie, Ind.)  
Muncie, Ind., November 10-24.  
Ft. Wayne, Ind., December 1-3.

**PEIDY, V. O.**  
(4113 So. Harmon St., Marion, Ind.)

**PUGH, ALMA BUDMAN**  
(Peary, Va.)

**REES, PAUL S.**  
(Rt. 1, Box 89, Mount, Miss.)

**REISER, E. EUGENE**  
(Chalk Artist, Preacher, Singer, 103 Back  
eye Street, Dayton, Ohio)  
Open dates—November 19-Dec. 25.  
Dayton, Ohio, November 3-17.

**REY, E. C.**  
(2020 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. E.**  
(804 N. Lexington Ave., Wilmore, Ky.)  
Worthville, Ky., Nov. 18-Dec. 1.  
Seymour, Ind., December 5-22.  
Carthage, Ky., January 6-26.

**RIDOUT, G. W.**  
(162 Yale Road, Audubon, N. J.)  
Address, care Rev. C. L. Smith, Rua  
Sampson 68, Sao Paulo, Brazil, S. A.

**ROBERTS, T. P.**  
(Wilmore, Ky.)  
Bwing, Ky., November 11-24.  
Burtonville, Ky.

**ROBERTS, FARRIS M. AND SON, EVAN-  
GELISTIC TEAM.**  
(Box 37, Clay City, Ill.)  
Open dates.

**ROBIN VICTORY MEETINGS.**  
(L. C. Robie, Sky-Pilot, Union Springs,  
N. Y.)

**SCHMIDT, E. O.**  
(Wilmore, Kansas)

**SIMS, E. O.**  
(Westview, Ky.)  
Magnetic Springs, O., November 11-24.

**SMITH, THOS. L.**  
(Boachdale, Ind.)  
Valparaiso, Ind., November 10-24.

**THOMAS, REV. AND MRS. ERNEST**  
(Box 67, Moravian Dr., Mt. Clemens, Mich.)  
Artist, Evangelist, Singers and  
Musician.)

Arcadia, Mich., November 17-Dec. 1.  
N. Branch, Mich., December 8-22.

**MALEN, CLARENCE W.**  
(Gospel Leader and Soloist, 109 So. Locust  
St., Cynthiana, Ky.)  
Marshall, Ill., November 24-Dec. 8.

**WILLIAMS, L. E.**  
(Wilmore, Kentucky)  
Open dates.

**WILLIAMS, H. GILBERT**  
(112 Homestead Ave., Collingswood, N. J.)  
Dublin, Md., Nov. 18-Dec. 1

**WILSON, D. E.**  
(187 Frederick St., Birmingham, N. Y.)  
Athens, Pa., November 17-Dec. 1.  
Burris, Mich., December 8-22.

**WISHMAN, PETER**  
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Brown's recent book is "The Way of  
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ferent. It is a nontechnical study,  
therefore readable for the layman.  
His philosophy of prayer is grounded  
in the Scriptures. Illustrations are  
few, but exceptionally fine. Here is  
one: "The government catches sam-  
ples of fish in the ocean, slips a small  
metal identification tag within the  
body of the fish, sews up the incision  
and returns them to the water.  
Months later, as thousands of fish  
pass down the troughs in the canning  
factory in Alaska, a delicate electric  
machine picks out a fish carrying this  
invisible interior tag, and separates  
it from all the others. No human  
eye could see what was hidden deep  
in that fish. Invisible magnetic forces  
picked it out. Every sinful heart  
carries its identification hidden deep  
in its soul. Even conscious memory  
may have ceased to report it, just as  
the fish had long since outgrown the  
sense of pain, but the searching eye  
of divine wisdom will penetrate  
through the years of hardening of  
heart and reveal that inward mark  
of sin at the very moment when one  
begins to draw nigh to God." Here  
is a great and unique book on prayer  
that will grace your library and bless  
your heart. I happily recommend it.  
—Charles Wm. Grant.

"The Way of Prayer," by Dr. Chas.  
E. Brown. Price \$1.00. Order of Pente-  
costal Publishing Co., Louisville, Ky.

Wait on the Lord: be of good cour-  
age, and he will strengthen thine  
heart: wait, I say on the Lord. Psa.  
27:14.



EVANSTON, ILLINOIS.

One of two things happened during the fiscal year ending July 1, 1940: Either the liquor traffic "trapped" 1,44,337 new customers or else the old customers changed during the year from occasional drinkers to alcoholics."

"Both factors probably had an influence," was the conclusion reached here today as National Woman's Christian Temperance Union headquarters research experts released their analysis of government figures on liquor consumption for the fiscal year.

The total national drink bill went up only \$200,148,628 (exclusive of imported beers and wines) which is a small fraction of the \$3,316,735,757 which the nation spent for its distilled liquors, beers, and wines.

This total figures out to equal 13.91 gallons of alcoholic beverages for every one of the 131,500,000 persons in the nation, or \$25.19 on a per capita basis.

Reckoning that the average "good" customer takes three one-ounce shots of whisky daily, or five glasses of beer, or one pint of wine, it can be roughly computed that the increased business represented the equivalent of 607,371 new whisky customers, 261,091 beer imbibers, and 576,865 wine sippers.

More logical, in the opinion of the National W. C. T. U., is the belief that the liquor traffic found fewer new customers than the total figures would indicate, but that liquor increased its hold on old customers on the historic pattern of Non-Drinker becomes Moderate Drinker who becomes Alcoholic Toper.

OUR DWELLING PLACE.  
The 90th Psalm.

By A. H. Dixon.

Lord, Thou hast been our dwelling place  
In all generations of the past;  
For years we dwelt outside of Thee,  
Now we're dwelling in Thee at last.  
Before earth was formed or mountains brought forth,  
Before sin brought God's chastening rod,  
Before the dawn of creation's morn,  
Everlastingly, Thou art God.  
The span of years are in Thy sight but a day,  
As a watch in the night that is past;  
In the morn it flourishes, in the evening cut down,  
Consumed by Thy anger and wrath  
Our years are spent as a tale that is told,  
Our sins are open before Thee;  
Now they're all blotted out, remembered no more,  
Buried deep in the depth of the sea.  
How sweet is the place of Thy dwelling,  
Such peace only the Father can give,  
For in Him we have our being,  
In Him we move and live.  
Once there were days of doubting,  
Once our heart was full of sin,  
But now in Thee we're dwelling,  
Peace and joy abide within.  
So teach us dear Lord to number our days

# CHRISTIAN FICTION

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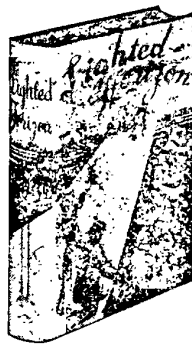
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Rodney was gifted and had a high ideal to live up to—to carry on the work of his dead father, who had been a powerful Christian song leader. And Rodney was determined to be worthy of this noble tradition, so he went to music school in the great city. There he met rich and glittering Shera Thorwald, who wanted him, and did everything to get him, although she had no sympathy with his ideals. But there was also Le Vera Webber, daughter of the pastor at whose church Rodney got his first job. Her victory was Rodney's too. You'll enjoy it! Price ... \$1.00

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The fascinating tale of dark, exotic Helen; of Judith who was maddening; of blond, selfish Ruth; and of Alan Varley, who was weak and futile, until the power of Christ restored him to the wife and baby he had left. A real story and a real message, with a strong, rich plot and high interest value. Price ... \$1.00

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The story opens with the tragedy of modern life, brought about by a selfish, worldly wife—beautiful and ambitious. Two daughters—trying to hold themselves in check, had reached the snapping point. But before ruin came, the oldest daughter left home seeking a new field; she was a graduate optometrist, and fortune threw her into the family of a noble Christian woman, and through this new opening the tide turned. It is a sweet story, and one worth reading for its moral and religious teaching. It has some pathetic scenes, and there goes along with the story a triple romance which ends happily and for the good of all. We most heartily recommend this book to be placed in the hands of any young man or woman—any parents that are beginning to lose their way in the social whirlpool of modern life. Price ... \$1.00

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By PAUL HUTCHENS



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Bruce disposes of the mansion left him by his millionaire parents, and you would be surprised what he turned it in to. Nothing but the grace of God and the indwelling of his Spirit can induce one to surrender their lives in such a wonderful way.

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That our hearts may be wisely applied;  
At Thy returning and in that Great Day  
Our soul will be satisfied.  
Make us to rejoice on account of the day  
When afflictions on us were out-poured;  
For each was to bless in the battles of life,  
And fit us to dwell with the Lord.

### GALILEAN FISHERMAN.

Galilean Fisherman, by S. A. Witmer, is an excellent manual in personal evangelism. It is a volume of 22 chapters with 192 pages. It is one of the most nearly complete and thor-

ough-going volumes in this field I have seen for some time. The author places a deeply spiritual interpretation on the ministry. But he has more than spiritual warmth—he has strong and clear thinking. He quotes from such men as Dr. J. W. Jowett, S. L. Brengle, A. A. Brown, Samuel Cradwick and F. B. Myers. Here is a volume that will be especially useful to the young man or woman who earnestly desires to be a real soul-winner, and is willing to put forth efforts to study the art. Throughout the book there are crisp, choice illustrations that enrich its contents and make the reading more enjoyable. It is evident the author has spent prodigious labor in preparing this volume for the reading public. It is a

joy to recommend a book so ably prepared and presented.—Charles Wm. Grant.

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ON THANKSGIVING DAY.

E. Wayne Stahl.

The grateful words the ancient  
psalmist sung  
From age to age all goldenly have  
rung.

Down through the centuries they float  
forever,  
Like sunny music of a crystal river.

And as ThanksgivingDay returns this  
year  
We hear his praise melodious and  
clear:

He sang of sorrow, but of triumph  
too;  
He saw the clouds, he saw the heav-  
ens blue.

And like the singing psalmist let us  
pay  
Our dues of praise upon Thanksgiv-  
ing Day:

(Psalm 103:1-5)

Now bless the Lord, O bless His holy  
holy name,  
My soul! and fervently His praise  
proclaim.

Yes, bless the Lord; and ever keep  
in mind  
The benefits of our great Father kind.

The pardoner of all thy sins is He,  
Thy Healer, when disease afflicteth  
thee.

He rescues thee from dark misfor-  
tune's frown;  
He will thy life with lovingkindness  
crown.

He gives to thee thy necessary food;  
Then like the eagle's is thy youth re-  
newed.

(Psalm 107:1-8)

Unto Jehovah offer thanks, for He  
is good; His grace endures eternally.

His saving wonders let the people  
show;  
For He redeems them from their  
want and woe.

Afflicted sorely by Depression's rod  
They in their trouble called upon  
their God.

From their distresses He delivered  
them,  
And crowned their days with mercy's  
diadem.

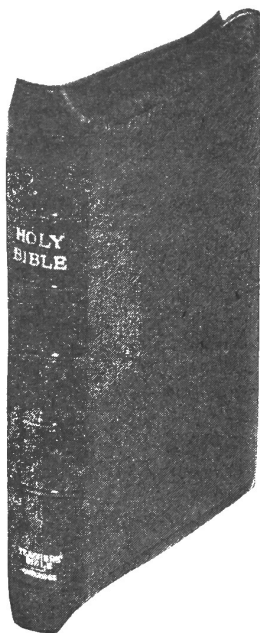
To this divine and wonder-working  
King  
With praiseful hymns let all the peo-  
ple sing.

THE NEED OF THE SOUL.

I'm thinking just now of the need of  
the soul,  
And how it's neglected, and the story  
untold.  
We live in this world just a few short  
years,  
Share joys, pleasure, and bitter tears,  
We toil and labor for silver and gold,  
And we think so little of the need of  
the soul.  
Some carry great burdens each day  
of life,  
And toil and labor from morn till  
night,  
Yet we wither as the grass, and fade  
as the flower,  
And never give a thought for the last  
dying hour.  
The world with its treasures, cannot  
satisfy

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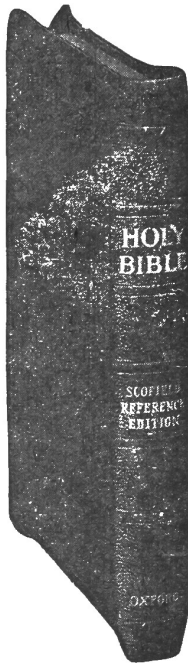
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church that was at Antioch  
certain prophets and  
teachers; as Barnabas, and  
Simeon that was called Niger,

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14 And the Word was made  
flesh, and dwelt among us, (and we  
beheld his glory, the glory as of the  
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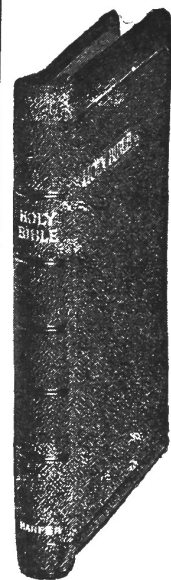
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of them, and said, | they left  
them in

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Oh how great is thy goodness,  
which thou hast laid up for them that  
fear thee. Psalm 31:19.

It matters not how hard you may try,  
Each path leads us to dust and mold,  
So the most important is the need of  
the soul.  
For the soul lives forever, the import-  
ance you see  
Is to first seek God's kingdom, so  
ready you may be,  
Some have excuses, they can't go to  
church,  
But for all the treasures in life they  
search,  
But what will it profit you all in the  
end?  
When we stand before God, O listen  
my friend,  
If you have not heeded the story told,  
The story of Jesus to heal your poor  
soul.  
O sinner, O sinner, just why will you  
die?  
We can't live here long, we can't if  
we try.  
And what will you do with the Christ  
you must meet?  
When you stand before Him in utter  
defeat.  
Christ loves you, He's knocking on  
your heart's door today,  
He tells in His word, we must watch  
and pray,  
Won't you hasten and leave the  
things that are vain?  
Accept the great Saviour, and praise  
His dear name?  
You will never regret it but so happy  
you'll be,  
When you stand before Christ in all  
purity.  
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told,  
For the purpose of healing your poor  
lost soul.  
—Mrs. Leonard Riley.



# PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## EACH GENERATION MUST BE TAUGHT

By The Editor

**C**HILDREN no more inherit religious teaching than they inherit education. A child born in the home of a college professor must be taught its A B C's. A babe born in the home of a bishop must be taught the truths of the Bible and the doctrines of the Church. It is the duty of parents, Sunday school teachers, preachers of the gospel and editors of the Church press to carefully instruct each rising generation in the doctrines of the Church in which they are born. The Catholics have set an example in this particular from which Protestants may learn a very useful lesson.

The time has come to teach Methodist young people and children the great Bible doctrines upon which the Methodist Church is founded; the truths which brought the denomination into existence, and have given it saving life and power for a century and a half, and unfurled its banner on every shore, and won its tens of thousands to the Lord Jesus in heathen lands, and brought its millions to the cross of Christ in the most highly civilized nations. These doctrines are scriptural; they appeal to the intelligence, they warm the heart, they move the will, they bring men to Christ.

If any Methodist preacher feels that he has run out of something to preach let him announce that for several Sabbaths, morning and evening, he will preach on the fundamental doctrines of Methodism. His preparation will quicken and refresh his own mind, warm his heart, and make him to rejoice in the solidity of the foundations beneath his feet. Let him announce that he is not prompted by a spirit of controversy, that he has no thought of abusing or ridiculing other denominations, but that he wants to instruct his own flock and give them an intelligent conception of the teachings of their Church. Then, beginning with free grace, let him run the long gamut of truth to perfect love, and he and his church will be in good condition to begin a revival meeting.

Let such preacher take for his first subject the Bible doctrine of free salvation, as compared with ultra Calvinism; let him show that Jesus Christ, by the grace of God hath tasted death for every man, and that Methodism has a message of hope, love and forgiveness to every prodigal son and daughter of a lost and ruined world. Let him take for another service, the possibility of falling from grace, as contrasted with the perseverance of the saints, and show that all Christians "Must take heed lest they fall," that the latter state of those once pardoned, when they return to their sins, is worse than the first. This subject will be interesting and practical. He can close his sermon with a very earnest and helpful exhortation.

Let such a preacher take for his evening message the place of repentance in the salvation of a soul. Let there be nothing shallow

here, but let him point out the soul's discovery of its wickedness, its sorrow for sin, its hatred of sin, its turning away from, and confession of, sin. Let him exhort here and give assurance of forgiveness, laying emphasis on those good words of our Lord Jesus, "Blessed are they that mourn for they shall be comforted." He must not make repentance a small or trivial thing, a simple turning around. Let him preach the truth of God and trust the Holy Spirit to move upon the minds of the people. Many persons are far more willing to receive the unvarnished truth of the Bible than some preachers suppose.

Let him take for a morning discourse the new birth, and urge upon the people the importance of careful heed to those words of our Lord, "Except a man be born again he cannot see the kingdom of God." Let him exhort here and urge upon the people that they be sure they have experienced this gracious change of heart. Let him preach a definite sermon on the witness of the Spirit. Let him insist that the Spirit beareth witness to those who have come into covenant relations with God. They must not trust to ordinances, to forms and ceremonies, to what people may say to or of them. They must not trust to their own good works, but they must have the inward assurance that they are accepted of the Father; that they are walking with Christ, that they have that inward peace which can be enjoyed only by those who have passed from death unto life.

Let such pastor preach on the carnal nature, and show the people that notwithstanding they are babes, they are yet carnal. Let him furnish the scripture proof and show that the Ishmael lurks in the heart, even after the Isaac is born. Let him quote from the creeds of the churches, and appeal to the experiences of the people before him, telling them in all kindness but with great earnestness, of their inward doubts and fears, uprisings and questionings, tempers and proneness to wander. The people are quite honest, that is, people who have Christian experience, under the teachings of the word of God. The regenerated soul hungers and thirsts after righteousness, grieves and laments over its inward conflicts and often longs for glorious freedom from the things that so often hurt and hinder Christian experience.

Let the pastor preach on entire sanctification. Let him speak very plainly that, "Without holiness no man shall see the Lord." Let him warn the people that they will go on to perfection or back to apostasy, that there must be progress or there will be returning to bondage. We must ripen or we will decay. Let him proclaim with joy that "The blood of Jesus Christ his Son cleanseth us from all sin." Let him show the difference between birth into the kingdom and the fiery baptism and purging of the Holy Ghost. Let him urge his people to open wide their hearts to the incoming of the third

Person of the Trinity, to give themselves without reserve, into his mighty cleansing and keeping. Let him lift up Jesus high over all, and call the people into the fulness of the blessing of the gospel of Christ. Let him then insist on growth in grace, in progress and development in all the beautiful phases of Christlikeness. The discussion of these great themes will prove wonderfully interesting and graciously helpful. They will tone up the whole spiritual life of a congregation; they will draw the crowds, make the Methodist people to feel that they have something in the foundations of their faith worth while. It will prepare the Church for a revival of religion and the holy motherhood of new-born souls. If these words should fall under the eyes of some Methodist preacher at his wit's end, who is about to put moving pictures into his church, or send to New York or Chicago for some Smart Aleck to awaken his young people to put a pageant to draw and teach the crowd, let him turn away from these follies, turn to the word of God, and give to his people the great truths of salvation; and his soul will be refreshed and he will find in the word of God and the preaching of the gospel the solution of his problems and the salvation of the people.

### Letters to a Young Preacher.

My Dear Young Brother:

I recently attended service in a great city church; great in building, great in the number of its congregation, great in the number of its intelligence and wealth of its membership; great in the education and culture of the preacher. The church contained one of the largest organs I ever saw. They had a choir of unusually fine voices. The order of worship was thoroughly "orderly." There was not a bobble in it.

I judge it was the same order that had been used Sabbath after Sabbath for fifty years. It ran in a well worn groove without a jostle, and I may truthfully say, without a thrill. The faces of the singers were as fixed and as quiet as mummies. As for any indication of feeling or emotion those faces had as well been carved in marble. The singing was as perfect and mechanical as if it had been sent over in records from Paris or London. I have heard music from machines that moved and produced more feeling or devotion than the very perfect performances of the choir.

The preacher was a man of learning, of fine poise, with a good voice. It was as even and smooth as the most drowsy man could wish. It had neither rise nor fall. I could not say there was any piercing or unction in it. The grammar was perfect, the logic without a kink, the matter was good and no doubt was the truth, but there was something sadly lacking in the service. There

(Continued on page 8)



# SPARKS FROM TRUTH'S ANVIL

Rev. G. W. Ridout, Corresponding Editor



## I.

I have been reading Moody lately. I heard him preach many years ago and have read many of his sermons. I never tire of them and I would advise preachers who have lost their keen edge and their evangelistic fervor to get a batch of Moody's sermons and read them and pray God to give you the same fervor that

Moody had.

Moody made a profound impression on the the universities of England and Scotland. It was through his preaching, largely, that the world ever heard of Dr. Grenfel, Henry Drummond, C. T. Studd, F. B. Meyer and many others whose influence upon the Church and the English-speaking nations has been tremendous. Moody preached his last sermons in 1899. In a message preached at Northfield in August, 1899, he said something which should be re-preached in every pulpit and published in our church papers in conspicuous places. He said: "There is nothing I am more concerned about just now than that God should revive his church in America. I believe it is the only hope for our Republic, for I don't believe that a republican form of government can last without righteousness. It seems to me that every patriot, every man who loves his country ought to be anxious that the Church of God should be quickened and revived."

## II.

Moody was told that some ministers said that his preaching had lost its power because he still preached the old gospel that he had been preaching through the years—that the old gospel was out of date. He heard that when on the Pacific Coast. Well, he put it to the test; on his way to the East he preached in the Mormon Tabernacle, Salt Lake City, to seven thousand people; his subject was sin. At the close he put the test and there were tears and penitents all over the house. The next Sunday he preached in Detroit to a meeting for men; his subject was sin. Two thousand were there. Over two hundred men stayed to the after-meeting. The next Sunday he preached at Yale University where he had preached for many years, and he preached on sin with the same results. The fourth Sunday he preached in the Maryland Penitentiary with men seeking and asking for prayer.

Moody tells of a Scotch minister who visited one of his members who had the habit of going to sleep during the sermon every Sunday; he advised her either to stay home and sleep or take little more snuff to keep her awake. The woman replied, "Don't you think you'd better put a little more snuff in your sermons." More gospel snuff and stuff in the average pulpit will wake people up and bring on a revival.

## III.

A missionary returning to South America from the United States was speaking to us of the worldly condition of the churches in the South where she had been living. She was so disappointed at such a distressing lack of spirituality and the prevalence of such worldly programs in some of the churches. One large church where she attended the young people were entertained, not saved and edified. Sunday nights in the church parlors games were played, then refreshments, and next a make-believe religious service empty of everything spiritual;

## BUGLE BLASTS FROM MOODY.

Why do so many workers break down? Not from overwork, but because there has been friction of the machinery; there hasn't been enough of the oil of the Spirit. Ministers who go into the pulpit and do not have the joy of the Lord do ten times more harm than good.

I had an assistant superintendent of a Sabbath school, a very promising young man. A star actor came to town and he went to see him. I knew nothing of it, but next Sunday when he came to Sunday school all over the building they cried out, "Hypocrite! Hypocrite!" I said to the boys, "Whom are they calling a hypocrite?" They mentioned the assistant's name. I asked the reason and they said, "We saw him go into the theater." He lost his influence entirely and finally lost his interest in Christian work. Consecration means separation.

"Out of the knottiest timber," says Rutherford, "He can make vessels of mercy for service in the high places of glory." "I came, I saw, I conquered," says Toplady, may be inscribed by the Savior on every monument of grace. I came to the sinner; I looked upon him; and with a look of omnipotent love, I conquered."

I don't know anything this country needs so much as Pentecostal people. My dear friends don't sneer at revivals. Would to God we had Pentecost repeated in every American city. What will take infidelity out of men? The fires of Pentecost, the breath of heaven.

I was twenty years old before I ever heard a sermon on repentance. I have heard of reform, reform until I am tired and sick of the whole thing. It is separation by the power of the Holy Ghost that we need. You may whitewash a pesthouse but it will be a pesthouse still.

Blessing comes by obedience, as good old Matthew Henry said: "If you live by the gospel precepts you can count on the gospel promises."

Christ never preached a funeral sermon while here on earth. He broke up every funeral he ever attended, the dead men would leap right up out of their graves at his word—death can't exist where he is, he will smash up every undertaking business when he comes back.

There are four great temptations that threaten us today: the theater, Sunday newspapers, disregard of the Sabbath, false doctrines, (preached 1899).

God have mercy on a Methodist who doesn't believe in revivals, because that church sprang out of a revival. Where did Methodism come from, if not from the revival under Charles and John Wesley, and George Whitefield?

and the Sunday movies had a bigger attraction than the church. She contrasted the big church with another church where Sunday nights the church was full, the young people came to church for strictly religious purposes and they had real spiritual meetings.

The modern religious education program of the churches today has had an extraordinary influence in alienating our young people from things evangelical and spiritual. When our church papers advocate the movies and tell the young people which ones to go to it is a sure sign that things are on the down grade, spiritually. Born-again young people who live according to Romans 8, walk not after the flesh but after the things of the Spirit.

## IV.

A very prominent woman, high in missionary circles and very active, was heard to say, "We do not send missionaries to bring souls to Christ." Obviously her idea of missions was educational, humanitarian, social! She was a thousand miles from the New Testament idea of missions and from the Pauline principles of Foreign Missions. It is a great mistake to send people to the mission field simply as educators and social workers. Those people can be found among the native born people; plenty of educators are in South America. What she really

needs are educators who are born again, who know the Holy Spirit in personal experience, who have a good prayer life and who will carry on their work in schools and churches with the idea of making Christ known as a personal Savior. Our American colleges and training schools are responsible for a serious let down of Christian standards in the foreign field. A missionary trained in modernistic schools is bound to spread that poison when he gets to the mission field.

## V.

Dr. Stanley Jones tells in his book, "Victorious Living," of an experience he had when in college at Asbury College in the days of Dr. Hughes. He tells about it this way: "Through a spare moment of prayer I became a missionary. In college I had to give a talk on missions; became burdened that something be done about it and as I had a few moments before the beginning of the meeting I stepped into a room and prayed, 'O God, give me a missionary from this meeting. I'll not go in until I am assured that some one will go.' The answer came: 'Take one; according to your faith be it unto you.' 'I will,' I replied and went into the room with an inner assurance. From that moment I was gripped. I was the missionary. I had prayed myself into it. Pray and then put yourself in the way of being guided to answer that prayer." In another of his meditations he says, "If God commissions you, guides you to take up a task however small, or however large, he will provide resources; commission and equipment go together. . . . Draw heavily on his resources."

Charles Inwood, in one of his addresses, said: "I want to know where your prayer life is spent. . . . Is it spent in the innermost Holy of Holies where the Shekinah light is the only glow, and the only Presence with you is God himself? . . . When you pray do you talk about God, or do you talk to God? When you pray are you more conscious of his presence than of any other presence in the world? I am not talking about intercession, but about communion, the quiet hour with the Lord."

## "It Is a Good Thing to Give Thanks Unto the Lord."



wonder if the Psalmist really meant this declaration to be for all time. Why is it a good thing to give thanks unto the Lord?

First, we acknowledge that He is the Giver of every good and perfect gift, which is more than thousands dare stop to consider in these times of selfishness and self-reliance, as if they were the masters of their own fate.

It is a good thing to give thanks unto the Lord because "he hath done great things for us." What if we were left to ourselves, even a second of time, what wreckage there would be, what desolation, what horror, what consternation, and what an ending! Ingratitude is one of the grossest of sins, be it in the realm of human obligations, or more especially, in the realm of our obligations to our Creator.

When the ten lepers were healed, only one had sufficient promptings of gratitude to return and give thanks to the Healer. We say, "How ungrateful the other nine!" Yes, but look about us today and we see people who

(Continued on page 7, col. 3)



# ADVERSITY'S LAMP

Rev. J. C. McPheeters, D. D.



When Moses gave his farewell charge to Joshua, his successor, he placed in his hands a lamp for adversity. At the time Moses handed Joshua this lamp he was a man full of years and experience, and knew that his successor would be called upon to pass through adversity, as he himself had passed. Moses led the children of Israel out of Egyptian bondage. In their journeyings he led them across the Red Sea, and for forty years through a barren wilderness. During those long and eventful years Moses experienced many adversities. He engaged in a long controversy with Pharaoh, the cruel taskmaster of his people. He encountered many perils in the desolate wastelands of the desert in the long journeying through the wilderness. He encountered the murmurings and displeasure of a discontented and restless people. He heard their distressing cries for water when there was no water, and for meat when there was no meat. He heard the dissatisfied clamorings of the people, who yearned for the fleshpots of Egypt after their miraculous deliverance in the crossing of the Red Sea.

Moses was acquainted with adversity, and when he committed his farewell charge to Joshua he handed to him a lamp to illuminate his pathway in adversity. The lamp which Moses handed to his successor is described in the first chapter of the book of Joshua, the 6th to the 9th verses:

"Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Moses committed to the hands of Joshua the lamp of courage for the day of adversity. The lamp of courage which Moses placed in the hands of Joshua was to receive illumination from the book of the law: "Thou shalt meditate therein day and night."

Courage is a manly quality which commands God's approval and admiration. No tribe or people has ever been discovered that did not admire courage. The courageous man commands respect, even from his enemies. Most of the examples of courage portrayed upon the pages of history are the heroic deeds and spectacular achievements on fields of battle. But there is a courage which is not so easily understood or fully appreciated by the world. There is a courage peculiar to the home, the school, the sick room, the busy marts of life. Courage so often displayed in these spheres of living comprises the hidden chapters of history which might well be spelled in letters of gold. This is often a courage which God only sees and understands. The adversity which comes through the losses of this world's goods strikes at some home every hour of the day. It is not uncommon for the rich to become poverty stricken. A typical example of one who bore a lamp in the midst of financial losses was Job. Though Job had all of his possessions swept suddenly away, we

**JOHN WESLEY PARK HOLINESS  
CAMP MEETING.**

This camp ground is located on the beautiful highway leading from Bradenton via Manatee, to Sarasota, Fla. This camp meeting begins Friday evening before the second Sunday in February, embracing February 7 to 16. All information with reference to lots, gifts, parking space, and matters concerning this splendid enterprise to build up a great spiritual center may be obtained from Dr. Z. T. Johnson, Wilmore, Ky. There are hosts of people who spend their winters in Florida who are not interested in horse racing, dog racing or worldly amusements who will be glad to have the opportunity to spend their time at a camp meeting where their spiritual strength may be renewed. It is the purpose of the management to make this a spiritual center and quiet, restful place for people who want to enjoy Florida sunshine, and at the same time, a means of grace for their spiritual development. It is possible to make this camp one of the great centers of full salvation work. Those interested write at once to Dr. Johnson and he will be glad to give you information with reference to trailer parking space and everything pertaining to this new enterprise in holiness camp meetings.

Faithfully yours,  
**H. C. Morrison.**

hear a noble testimony fall from his lips: "Though he slay me, yet will I trust in him."

Another adversity common to life is the disappointment which comes to fathers and mothers in their children. God alone knows the anxious hearts, and the burdens which children have occasioned their parents by wayward living. Some parents have gone to their graves with that burden still upon their hearts. But in many cases these prayers were heard and answered for the wayward child after the parents had gone from earth to play upon harps of gold.

The adversity of physical affliction lurks in secret ambush at every turn of life's way. Every hour of the day a secret enemy is leaping from hidden ambush, to lay his hand upon bodies that are well, and make them broken, and even invalids for life. There are four million of our citizens in the United States who are in hospitals every day. Those who are well never know what hour they may be overtaken and arrested by this common enemy of our physical bodies. We should rejoice and thank God that there is a lamp to illuminate the way in the day of adversity. Many of those who have become physically handicapped for life carry an uplifted torch, which illuminates not only their own pathway, but the pathway of others who may be traveling near.

John Milton, the blind poet, carried a lamp in his adversity, which enabled him to see things invisible to mortal sight. He wrote of this lamp in the following beautiful lines:

"With the year  
Seasons return, but not to me returns  
Day, or the sweet approach of ev'n or morn,  
Or sight of vernal bloom, or summer's rose,  
Of flocks, or herds, or human face divine;  
But cloud instead, and ever-during dark  
Surrounds me, from the cheerful days of  
men  
Cut off, for the book of knowledge fair  
Presented with a universal blank  
Of nature's works, to be expung'd and  
raz'd  
And wisdom at one entrance quite shut out.  
So much the rather thou, celestial Light,  
Shine inward, and the mind through all her  
powers  
Irradiate, there plant eyes; all mists from  
thence  
Purge and disperse, that I may see and tell  
Of things invisible to mortal sight."

The tides of the sea which recede every day always come back. The boat that perchance has floundered on the sands during

low tides, awaits the incoming tide to carry it out to sea. In the day of life's receding tides we must exercise faith and courage, for in so doing we are certain to witness the incoming tide of a divine providence to lift our souls, and carry us on in safety o'er life's sea.

The lamp in adversity may furnish only sufficient light to take just one step more. But when we walk in the light and take that one step, there is still light for the next succeeding step. A Bible promise says: "Sufficient unto the day is the evil thereof." We live life only one day at a time, and God's grace is sufficient for each day.

An anonymous writer has left us some lines describing the illumination of "Just One Step More."

"What though before me it is dark,  
Too dark for me to see?  
I ask but light for one step more;  
'Tis quite enough for me.

"Each little, humble step I take,  
The gloom clears from the next;  
So, though 'tis very dark beyond,  
I never am perplexed.

"And if sometimes the mist hangs close,  
So close I fear to stray,  
Patient I wait a little while,  
And soon it clears away.

"Thus step by step I onward go,  
Not looking far before;  
Trusting that I shall always have  
Light for just 'one step more.'"

## A Seminarian Speaks.

We young men in the Seminary here at Wilmore would like to do all we can to help raise money for our new location and buildings. I am sure if you could visit us for a few days, sit with us in our chapel services, pray with us in our prayer meetings, come with us to our classes you would be impressed with the worthwhileness of any gift you should make toward this work. We are a group of men with not a modernist among us, nor have we one instructor who fails to be utterly fundamental. Some are preparing to enter the Methodist Conferences, some are to be Nazarene preachers, and there are other denominations represented, but whether we be preparing for Missionary Alliance, Baptist, Presbyterian, Methodist, Nazarene, Pilgrim Holiness, or the rest, we are determined to preach a full gospel, one which will hit sin every time it sticks up its hoary head, and one in which Christ and his Atonement will be heralded to free any man from all sin. We want to win souls, and that is why we are here.

However, we are at a place where we must call on others. We can study, and pray, and go out week-ends preaching, but we can't raise enough money among ourselves to build buildings. So we look beyond ourselves for help; we look to you. Can't you help us a bit? Dr. Morrison is very anxious that you respond liberally, and we are anxious, too. The future of this Seminary depends more upon you than you may now realize. Keep this good Seminary going, and growing. We need larger facilities. We need expansion, and you can give that to us by sending in your gift to the Asbury Seminary. Pray about this, please; and if you can add your bit to the money needed we would certainly appreciate it. I know you will some day be grateful for many who are going through this Seminary. May God bless you, and use you to prepare us to preach his glorious word.

BOB SHULER, JR.

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# THE HERALD PULPIT

## A DISOBEDIENT PROPHET

By William S. Bowden.

*"Ye were running well; who hindered you that ye should not obey the truth? This persuasion came not of him that calleth you."*—Gal. 5:7, 8.

**D**O you say that there is nothing in these words of Paul about a disobedient prophet? In the thirteenth chapter of the first book of Kings we have a striking illustration of this text. This chapter tells of a prophet of God who did run well, but who was turned aside and met disaster and death. We do not know his name or the particulars of his life. We only know that, entrusted with a most important mission by God, he did splendidly for a time, but fell short of complete obedience and suffered a sad and bitter end.

### THE STORY.

The facts of the story are these: Jeroboam, the son of Nebat, the first king over Israel after the disruption of the kingdom under Rehoboam, had with wicked cunning established two places of sacrifice and worship—one at Dan and the other at Bethel—so that the children of Israel would not continue to go up to Jerusalem to make their offerings. And, regardless of the sacredness of the office, and the fact that the sons of Levi were the Divinely-appointed priests, he formed a priesthood of his own and he himself became the high priest, as well as king. He established regular feast days, and upon one of these occasions, while he was officiating at the altar at Bethel and burning incense, God sent his prophet from Judah to utter the Divine judgment against the altar. And in passing we must note the fact that this is one of the most remarkable prophecies in the Scriptures, and, "in its clearness, circumstantial minuteness, and exact prediction of an event that took place 360 years after, it stands in striking contrast to the obscure and ambiguous oracles of the heathen."

Having spoken the word God had commanded him, and having it confirmed by the rending of the altar by an invisible hand, the man of God started obediently to return to Judah by a different way from that by which he had come. Jeroboam, who had felt the withering power of divine judgment upon his arm, and had been graciously restored in answer to the prayer of the prophet, sought to stay him, and invited him to the royal palace to dine. But the man of God had his explicit directions, and plainly told the king that, if he should offer him half of his kingdom, he could not tarry, for God had told him to neither eat nor drink until he had returned to his own home. And so, mounting his ass, he started. Thus far he had run well. He had obeyed.

### TURNED ASIDE.

Yes, he started. But he loitered upon the way. He allowed temptation to overtake him in the form of a man who came to him with sanctimonious face and reverential manner, and told him he had a revelation from God, which countermanded the first orders of God. In short, that the man of God was to return to his house, and eat and drink with him. And because he wanted to believe this false prophet—this wicked man who was probably one of the appointed priests of Jeroboam—he turned aside from the course God had marked out for him. And while eating in the forbidden place God's worst

judgment against him came, and he went out to perish before the fierce attack of a great lion.

It is a sad story, but it has its lesson and its warning for you and for me. "Ye were running well; who hindered you that ye should not obey the truth? This persuasion came not of him that calleth you." Let us not be harsh in our judgments upon the prophet of Judah who failed just when he was about to round out a splendid service with success and full obedience. Let us consider ourselves and see if we have not turned and are not most apt to turn aside from complete obedience to the will and commandments of God.

This man of God had full instructions from God as to his journey, his testimony and his return. Man never turns aside from the pathway of obedience because God has failed to make the way plain. The Galatian Christians had not departed from the doctrine delivered unto them by Paul because it had not been simple and plain. And you and I do not turn aside from the right path because God has not lovingly and faithfully and carefully marked all the way over which our feet should go. Ye did run well, oh, man of God! Why did you not continue so to the end? Ye did run well, oh, ye Galatians! Why did you not so continue to the end? You and I do run well at times; we perform half a service for the Master faithfully. But what hinders us finishing as we began?

### WHAT HINDERS?

What hinders? Surely it is not because God has failed to make himself understood. It is not because he has not hung sign posts at every turn in the road. He has made it so plain that "wayfaring men, though fools, shall not err therein." Turning aside of the Christian cannot be charged to any neglect or indifference on the part of God. He has provided chart and compass and guide book, and, best of all, he has given us a Pilot who has been over all the journey of life and served in every possible condition and circumstance, so that he is able to help and guide as need requires. Such being the case, we cannot claim that our vacillating course is chargeable to God. We cannot offer as excuse for having turned aside from the path of duty and obedience that God had not given us careful instructions, and plain commands, for he has, and we know it. God is not responsible for our failures.

What has hindered us, then? Paul asks the Galatian Christians that question, and we may well repeat the question to ourselves. What has hindered us that we should turn aside when running so well the race set before us? Let us follow the man of God as he started on his return to Judah and see if we can see mirrored in him our own selves and obtain suggestions that will help us answer this question. Up to the time of his return journey we fail to find anything in the bearing or conduct of the man of God that is not worthy of the highest praise. He was prompt to obey God, and came to Bethel just at the time that Jeroboam was offering incense, and could hear God's judgment. He was fearless in the delivering of the message, not being awed by the kingly presence or that of his priests and guard. He did not turn to flee when the king stretched forth his hand to harm him, but stood his ground, and with forgiving spirit he entreated God in behalf of the stricken king. He stood firm

against the king's flattery and favor, refusing to be guest at the royal palace or partake of the king's bounty. His task accomplished, he turned his face homeward. Surely thus far he had run well, but failure met him on the way. He turned aside from obeying the truth.

Why this sad failure, after so splendid a service? Not far from Bethel, under the great spreading shade of an oak, we find our prophet resting, taking his ease in the land of an apostate people, almost under the shadow of the altar against which God had pronounced judgment. And, further, we find him listening with willing ear to a voice other than that of God, and in the easy deception which was practiced upon him I think we may pretty accurately judge as to what has been his trend of thought since leaving Bethel. He was thinking of self, rather than God; he was allowing his own desires to supplant those of God. And a certain sense of self-gratulation for well-doing was blinding him to duty yet to be done.

### THE DANGER OF DELAY.

First of all, then, we may discover the secret of the failure of the man of God in delay and the seeking of ease in a forbidden place. "What hath hindered you?" Delay and self-sought ease! Perhaps more failures can be counted from this source than from any other. The man of God did not stop and rest under the tree by the roadside in order that he might commune with God. Back into Judah was the place where he must go to receive God's "Well done, good and faithful servant." Back in Judah was where God would talk with him further. He could not receive these on the roadside where duty had not been fully performed. And neither more can the child of God today. It was safe for the prophet to go to the very heart of the enemy's country, to openly denounce the idolatrous worship and the false altar and priests, because God had sent him, but it was not safe to tarry by the wayside, and seek his ease, for God had not told him thus to do. He had been told to go and get back in time for the next meal, and that meant haste. Perchance he was hungry when he left Bethel, and he stopped to think of what a feast he would have had at the king's house.

How many Christians there are like the prophet! They linger in the regions of the forbidden things. They know they must not partake, but they tarry to think what a goodly land the forbidden land is, after all, and they hanker after the viands that have been denied them. And this almost invariably leads to failure. The Lord's business takes the Christian right into the enemy's country. He is in the world surrounded by all the attractive and alluring things of this life. But, as the prophet was not to partake of the bounties of Bethel, even so the Christian is told not to love the world nor the things of the world, nor to indulge in worldly things.

But the Christian, regardless of the Lord's commands, sets himself down under the shade of the world's tree, and reasons on this wise, much as I believe the man of God reasoned on that busy, and eventful, and fatal day. He was conscious of having done good service, but instead of reporting back to headquarters at once, and letting God commend if commendation were due, he encouraged the self-satisfied feeling which filled his heart. His thought all centered in self, and what he had done. He, the servant of God,



had obeyed God's voice, and departed early that morning for Bethel. He had spoken God's message, he had refused the king's meat, and had started back another way—surely, he had done well. He had obeyed God. Why should he not rest here under the oak nigh to Bethel? He was entitled, he thought, to a little quiet ease after his long journey, his splendid sermon, and his refusal of an invitation to dinner. His thought was all of self, and when one tarries by the way to think of self, and what self has wrought, he is in great peril.

How very, very often the Christian falls into this snare. Faithful service back at Bethel is taken as warrant for self-indulgence on the outskirts of Bethel. Obedience, partially rendered, is deemed sufficient excuse for the seeking of one's own ease and pleasure. Have you never sought to ease your conscience for some questionable indulgence by recalling the attendance upon church, the Sunday school class taught, the errand of mercy performed, the religious call made? I have, and it was only doing what this prophet of old did—sitting under the oak in ease and comfort when you should be well on your way back to Judah, there to meet your Lord, there to receive at his hands refreshing and blessing.

#### A WARNING TO CHRISTIANS.

If the man of God had not loitered on the way, he never would have been overtaken by the wicked prophet of Bethel. All kinds of temptations come to one when thus delaying on the pathway of duty. The man of God was inviting disaster the moment he alighted from his ass and stretched his weary body on the green sward under the enticing shade, and you and I invite similar danger and defeat when we delay in our Christian service. We run well for a time, and then failure comes. Why? So often we ask ourselves. We point to the service behind and think that it is strange that we could have so grievously fallen, when we were serving so loyally and faithfully. But the secret of our failure, the reason we have turned aside, is because we have stopped doing, and have

allowed the false prophet of temptation to overtake us and lead us astray.

Many a temptation would fail to overtake the Christian if he were faithfully going forward on the pathway of duty which led back to Judah, the place from where you had started at God's command, and the place to which you must again come before eating and drinking and taking your ease. In the quiet communion of your closet you receive your commission for service. God speaks to you. He tells you of service to render, of a message to deliver, and you go forth to obey the command. But instead of returning to the closet after the task is done, you rest by the wayside and temptation comes and turns you aside.

Mr. Moody, when holding meetings at St. Louis at one time, was approached after the service by one of his ushers who told him that there was a group of the most influential men of the city who wished to be introduced to him. This was very flattering attention, surely. Mr. Moody had just delivered one of his most powerful and effective sermons, and was busy here and there with the inquirers, while this company of distinguished people waited to meet the great evangelist. But when Mr. Moody had finished all that the Lord had given him to do, he quietly, and unobserved, slipped out of the rear door and went to his room. And later, in explaining his apparent discourtesy, he said that he feared to tarry for the words of adulation and flattery; he must get back to his room and report first to his Lord who had sent him forth. Oh, that we were all more obedient and faithful.

And having tarried by the roadside, and given the wicked prophet time to overtake him, the man of God was ready to take the next step in the direction of positive disobedience to his Lord's commands. The prophet was not willing to disobey God. Oh, no! He knew what God's command was, and he repeated it to the Bethelite who had overtaken him, but he was ready to listen to a lying voice, and willing to believe that God had changed his mind and had sent him a

message by some one else.

This reveals to the Christian one of his greatest perils. Not willing to deliberately transgress the command of his Lord, and knowing what that command is, there come lying tongues within and without to make him believe that God had changed his mind in his particular case, and that he may return to Bethel and eat and drink and have a good social time.

Analyze the reasoning which your subtle and wayward heart has used when you have turned aside from the path of duty, and you will find that you led yourself, or were led by some false prophet, to believe that God did not mean what he said. The devil knows that there are many, many Christians whom he cannot get to do wrong unless he can make them believe that for some reason or other God has not meant what he said, and in the guise of an angel he brings a new message which is directly counter to God's command.

The prophet believed this lying Bethelite, because he wanted to. He wanted to go back to Bethel. He wanted to partake of the good things which were to be had during that festival occasion. All the time he had been sitting under that oak he had been lusting for the forbidden food, and wondering why God had been so cruel as to deny him thus, when he had served him so faithfully. And so when Mr. Lying Prophet came up he was glad to hear and receive his message, and return with him.

Turned aside! What a sad spectacle. Such splendid service, so well on the way back to the place where God could commend and bless. But loitering under the shade of self-ease, longing for the forbidden things, listening to a voice other than of God, led to failure. And so with you and me, dear Christian worker. How often we are turned aside, just as the prophet of old. "Ye were running well; who hindered you that ye should not obey the truth?" Take heed! Learn the lesson of the prophet of old. Be constant. Be faithful.

## PREACHING HOLINESS

Rev. Byron F. Boyd.



It is one thing to obtain the experience and it is another thing to retain it consistently over a period of years. Paul's prayer for us was that we be "preserved blameless unto the coming of our Lord Jesus Christ." So many people say, "Well, I just can't keep the experience, I fail every time." Thank God it is gloriously possible to retain an experience for a lifetime. Too many people go alone on the verse, "We are kept by the power of God." The Bible also says, the godly man must "keep himself unspotted." If we persevere God will preserve us all right.

1. It means to walk with God continually. "I will never leave thee" should be our decision as well as God's. Never let a day go by without having communion with your Lord. Have constant fellowship with him. To walk with God you can't walk with the world. To walk with God you must agree with him. To walk with God you must be interested in the same things he is.

(2) You will have to keep your consecration equal to your light. Don't try to go ahead of your light lest it lead you into fanaticism. Don't lag behind your light or it will lead to worldliness. Never let a mis-spoken word or a wrong spirit remain between you and any one. Fix it up quickly but keep your experience.

(3) Don't judge your experience by any circumstances. There will be many days when you will have to walk with God regardless of feelings. If we but walked with

God when we had a special blessing on our hearts it wouldn't be very often. To know that you are walking with God and that you have God's approval on your life is the greatest blessing that one can have.

(4) Engage actively in some kind of service for the Master. There are so many things to be done around and in every church that no one need lack a job. Having something definite to do for God and keeping an interest in it, pushing it, is one of the best ways of keeping a clear experience consistently. God has a work for you. Do it to the best of your ability. There is plenty of room for prayers and personal workers. Do something. Do something.

Now, in concluding these articles let me show clearly what we are not freed from and what we are freed from in the experience of entire sanctification. It might help you to keep a better experience if you understand yourself.

We are not freed from our human natures. Never forget that you are still human. We are not freed from our natural appetites and passions and the desire to satisfy them. Of course a sanctified person satisfies them legitimately and temperately. We are not freed from mental and physical infirmities. It does help the body and mind to function better but it does not free us from our incapacity or limitations. Many good saints lack wisdom, judgment and tact. Neither are we freed from minor errors in doctrine. There are many strong sanctified godly men who disagree on various points

of theology. They don't fight but they do disagree agreeably. And last, we are not freed from the possibility of losing out and finally being damned. There is no need of backsliding but it is possible, and too many people have gone back into sin and the world.

However, we are freed from the following in sanctification. We are freed from the old carnal nature. That is, all the kinks, twists and warps are removed so that our natures correspond with God's. We are "partakers of the Divine nature." Our wills harmonize with the Holy will of God. No longer do we have the conflict between self and the will of God. We are also freed from spiritual dullness and indifference. This is the main characteristic of formal cold church members. We are freed from the constant presence and power of the devil. "He keepeth himself and the evil one toucheth him not." Of course the devil will be everlastingly doing things to wreck us but we have the Holy Spirit to guide us unerringly. We are, lastly, freed from fundamental errors in doctrine. We have never seen a sanctified person enjoying and testifying to the experience in one of the false cults.

"Now unto him who is able to do exceeding, abundantly above all we ask or think according to the power that worketh in us, unto him be glory throughout all ages in the church by Christ Jesus world without end. Amen." "And the very God of peace sanc-

(Continued on page 9)





# ASBURY ALUMNI PAGE



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## The Christ and a Better World.

BY WILBER O. ALLEN, A.M., B.D.

### IX.

#### THE NATURE OF CHRIST'S KINGDOM.

**D**ID Jesus have a social scheme? Did he expect the kingdom of heaven to displace the Roman empire and all other secular governments on the earth? Is it a future ideal, a present reality, or a figure of speech? Did he set it before his followers as a hope to be realized in this world, or in a realm into which they would be admitted when the spirit left its earthly dwelling?

In Mark 1:14f, we read: "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel (the good news)." These words had power to fire the popular imagination. The preaching of John the Baptist had created an excitement of expectancy; and now that he was shut up in prison, the enthusiasm with which multitudes threw themselves upon this new proclaimer of the gospel is described as violent. (Matt. 11:12). Fishermen forsook their nets, publicans their seats of custom, and zealots their former associates in conspiracy, to attach themselves to his person and fortune, ardently following whithersoever he went or eagerly accepting commissions to declare the glad tidings to their countrymen.

The populace saw in his miracles a token that he was the Messiah. Surely the day long looked for was come. It only waited for him to declare himself, to ascend the throne of David, to grasp the reins of government, to defy the Roman power, and to restore the kingdom to its pristine glory and dominion. Was not this the theme of the prophets read every Sabbath day in their synagogues? Had not the star of Messianic hope risen higher with every decline of temporal fortunes? Did not every act of oppression intensify the longing for the day to come? The spark of liberty might turn to ashes in the breasts of other peoples. Nations might fuse into the all-embracing empire, and national identity be effaced by the loss of political autonomy. Not so Israel. Priest and lawyer and unlettered peasant alike waited for "the consolation of Israel." Zacharias and Simeon, Nicodemus and Joseph of Arimathea shared the common hope no less than the multitudes that cried, "Blessed be the kingdom of our father David, that cometh in the name of the Lord." (Mark 11:10).

It is significant that Jesus began his public ministry by an appeal to the national hope. He read from the prophet Isaiah, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18f). Then he declared, "Today is this scripture fulfilled in your ears." He sent forth the twelve and the seventy to proclaim, "The kingdom of God is at hand (has arrived)." He taught them to pray, "Thy kingdom come." The kingdom was the

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theme of his parables and many private conversations. When put on oath before the council he affirmed his claim to be the Christ, and when questioned by Pilate he acknowledged that he was a king. The significance of these facts is further enhanced when we note that after his passion "he showed himself alive, appearing unto them by the space of forty days and speaking the things concerning the kingdom of God." (Acts 1:3). Peter on the day of Pentecost, concluded, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, whom ye crucified."

What does the word teach us about the social aspect of the kingdom?

1. *The Authority.* It is not of earthly origin, not "out of the world." It is called "the kingdom of heaven," or "of God." The king wins and holds his throne neither by sword nor dagger nor ballot; i. e., not by conquest nor insurrection nor popular election. He is "the anointed of the Lord." "All authority is given unto me in heaven and in earth." The phrase "the born king of the Jews" (Matt. 2:2) acquires a special significance by the fact of the incarnation. The heavenly origin is a guarantee of legitimacy and equity far superior to any constitution or Magna Charta, for it rests in the immutable righteousness. Moreover his worthiness to rule is evidenced by the fact that "the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

2. *The Citizens.* The members of the kingdom are such by birth, (John 3:3-5), like their king. But he, by nature divine, is born of a woman; whereas they, by nature human, are born from above, "of the Spirit." The sociological value of this basic condition is easily perceived, for the point at which all Utopian schemes break down is the perversity of human nature. Only as love, regenerating love possesses the heart and controls the life is it possible to eliminate the evils that prey upon society. By virtue of the new birth it ensues

a. That the will of the king is received as absolute. "If ye love me ye will keep my commandments." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." No need of criminal courts, police, and standing armies for citizens who have the laws written in their hearts. There can be neither insurrection nor lawlessness. The economical value of this fact will be apparent if we but stop to think what a large part of our national taxes go to pay for past wars and for preparation against future wars; and how much of our state and local taxes grow out of the violation of law. Then if we add to this the loss of productive ability traceable to lawlessness, we shall begin to sense the cost of sin.

b. From the new birth it ensues that the

demands of the kingdom are paramount to all other interests. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." No earthly despotism—not even Hitler—could command such loyalty; nor would it be wholesome if possible. The character of our king is the inspiration of our loyalty; we but follow where he has led the way. Too much paternalism in government is destructive of individual initiative, but it is a fact that those who most truly submit themselves to the will of Christ acquire an extraordinary degree of self-reliance and make a lasting impression on the world. The qualities of true heroism are manifest in him who can die but cannot yield to sin or deny his Lord, more than in him who fights with carnal weapons. The secret of the heroism and the surrender is the faith and love which characterize the new birth. But though there is a total abandon of self-seeking by the members of the kingdom, the recompense to them is beyond measure as compared with the values which earthly kingdoms can render to their citizens. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

c. It also ensues from the new birth that the Golden Rule is the norm of social relations. For unbelief the Golden Rule is an iridescent dream; but members of the kingdom "love because he first loved us." (1 John 4:19). The bountiful goodness of the heavenly Father is the motive that prompts our liberality. "Your heavenly Father knoweth how to give good gifts to them that ask him; therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:11f).

3. *The Officers.* These are foremost in service and sacrifice, for they are most like the Master. (Mark 10:42-45). "But ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, —and ye shall sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21). Having the spirit of their Lord and being in the closest fellowship with him, the authority they exercise will not be of the type of earthly rulers, "not for filthy lucre, but of a ready mind," and "not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." (1 Pet. 5:2, 2 Cor. 4:2).

Returning to the questions with which we began, we say that the Kingdom of God is a present reality for every one that is born of the Spirit. His supreme allegiance is to the Christ, his Lord and Savior.

But living or dying he witnesses to the hope that dominates his whole being, that the day is coming when the kingdoms of this world shall become the Kingdoms of the Lord and his Christ, and he shall reign forever and ever. Thus the Kingdom of God is both a present reality and also a future ideal.

#### Dr. Ridout's Itinerary in Brazil.

July to March, 1941, Brazil. Address care Rev. C. L. Smith, Rua Sampson 610 Sao Paulo, South America.



## We Wonder Why.

REV. CORNELIUS E. WALKER, PH.B., D. D.



HE writer has preached as pastor and evangelist in twenty-two States of the Union, sometimes with a very satisfactory culmination of the efforts as to church-awakening and in soul-saving. And it was our set purpose not to leave an "open door" for worldly amusements and the devil to play an "off-setting" scheme against the plans for assembling the people of all ages to hear the gospel. Once we were called to the pastorate of a well-nigh dead church, one with a large membership, but with only five of the members to attend mid-week prayer services!

When the pastor talked of the need for evangelistic meetings, "protracted meetings," the Methodists used to call the movement, the church declared that "we do not believe in revival meetings." Our answer was "Well, we will at least attempt to conduct a revival campaign, or we will be without a pastor." We began the meetings and continued for eighty-four nights, with holding meetings twice a day every day, every night, and three services on Sunday. We had results, the town went dry and though we remained less than eighteen months, the city remained dry until after "repeal," though one license to run a saloon was granted to a Bohemian Roman Catholic man of twenty-eight, and he carried on for a short time, became convinced that his business was definitely wrong, quit the business to become an advocate of prohibition, and served to aid a number of communities to vote liquor out! But bear in mind that the devil lost out in dance hall, open gambling, bridge parties, and the church was a leader in the social and civil life of the city. This was not because the minister was so great, but because a sane method was used to beat the devil.

Now as to the "why" of our caption: *Why* let the devil have Saturday nights during a revival effort? *Why*? And the closed door of the Church on Sunday nights, why is this? One minister having two points for Sunday services was asked why he did not preach on Sunday night in the city, and his reply was, "It takes a lot of energy to preach three times on Sunday." This writer accepted a call to a city, the agreement made by correspondence, and upon arrival was told that "We do not want Sunday evening services." *Why*? Possibly some of these church officials owned an interest in the Motion Picture House, or in a Dance Hall: what do you think, reader? Well, we told the Board to get a man for pastor who does not care. Of all times for old-time zealous preaching that time is now. The inquiry "why" keeps ringing in our mind. These are times for serious thought for real Christians. Men and women who actually believe that, "Except a man be born from above" must surely be concerned to close all doors opening to worldliness and an evil life, and opening the Church to the way into the kingdom of God. Oh, how really worldly has the Church become.

## The Message of True Holiness Clears the Atmosphere.

JOHN PAUL.

Holiness is a conservator of orthodoxy. Not quite so invariably, but it is also a conservator of evangelism; when evangelism means the missionary spirit, burden for souls, and sacrificial enterprise.

That note in our preaching which specifically urges believers to go on to God's best in purity, love and spiritual power, is labeled Holiness, among the majority of people where the note is sounded at all in our day. Hence, without disparagement to a minority

who have a zeal for full salvation but who cannot see the "Wesleyan" doctrine, and without excluding them, we say that holiness is virtually necessary to preserve orthodoxy among Christians who stand out against "modernism" or destructive criticism and the other inventions historically notorious for displacing the gospel.

We base this belief on observation and analogy. A movement that does not remain true to its central idea will drift. A body that lowers its resistance by leaving the most important vitamin out of its diet will develop a lowered resistance and become a victim of current epidemics or passing diseases.

Hence every center of fundamentalism needs to have its altar fires rekindled with a revival, on the lines of Scriptural holiness. The alternative is liable to be dry rot or doctrinal drift. What we have said for fundamentalism goes for the so-called Holiness churches, and every movement within the Movement. Naturally it includes camp meetings which have been established upon full salvation lines, but whose sponsors may be tempted to bid for a wider influence by softening or disguising the holiness note.

Interdenominational Holiness movements, like that of the National and the State Associations, would not be inclined to make holiness a secondary note, for, in so doing, they would automatically go out of existence. But, with so much else to look after, and being cumbered with much serving, it would be easy for sponsors of the Nazarene Church, of the Free Methodist Church, or the Christian Missionary Alliance, for example, to grow a crop of preachers who do not have time to preach holiness or who do not know how. That such a situation is already occurring in some directions has been noted with apprehension. *We need a new holiness revival in the holiness churches.* It may be true that we need a "revival of the revival" throughout the Movement.

## REQUESTS FOR PRAYER

A. B.: "Pray for our revival at West York, Ill.; also for a brother who is unsaved, is sick and needs the Lord."

Please pray for me that I may be wholly sanctified. And pray earnestly for a granddaughter, whose heart has become hardened.

Mrs. M. C.: "Please pray for the Lord to heal my body, that I may get able to go to church, and pray that I will be saved. My sister takes The Herald. I think it is a good paper. May the Lord bless you in your wonderful work."

Miss A. H.: "Please pray earnestly for a young mother who is sick in the hospital, that she may be restored to health; also, for myself and a friend that we may find peace with God."

## "The Valley of Humiliation."

When everything in life goes wrong,  
And cares are multiplied;  
And sorrow takes from you your song,  
And with heartache you've cried;  
When you have tried to do your best,  
And failure you now face,  
And shame does seem so cruel a test,  
For you in life's short race.

When friends forsake, and friendless, you  
Hope for a cheering word,  
And sorrows come again, anew,  
But no kind word is heard;  
When grief and sadness fill your soul,  
Your heart does mourn and bleed,  
You long and pray to be made whole,  
And cry out in great need.

Fear not my brother,—only pray,—  
Gethsemane is near,  
For we must face it in this way,  
Have courage—do not fear;  
The Son of God has gone before,  
He first this price did pay,  
He will with you remain the more,  
Hold fast 'till break of day.

When you with one eternal yes,  
Have said, "Thy will be done,"  
He will forever your soul bless,  
Light will shine as the sun;  
And strength to bear the cross He'll give,  
His joy will fill your soul,  
And you with Christ shall ever live,  
In Him thou shalt be whole.

(Continued from page 2)

## "IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD."

receive of God's bounties day after day and they never bow their heads to thank him for their daily bread. How many times have we been delivered from accident, sickness, perhaps, a deep sorrow, because of his intervention, and yet we take such providences as a matter of fact, forgetting that he has sent the encamping angel to watch over us and keep us from all harm.

We should give thanks unto the Lord because it lifts us above ourselves into the realm of the supernatural, the celestial atmosphere where we can get the pure ozone of eternal purity and unsullied happiness. How prone are we to enjoy the gift and forget the Giver. To feast on the bounties of Mother Earth without remembering him who sent the rain and sunshine to make these bounties possible, for

"Back of the loaf is the snowy flour,  
And back of the flour is the mill,  
And back of the mill is the sheaf and the shower,  
And the sun and the Father's will."

Back of every blessing that comes to us is the beneficent hand of our Father who has promised to "supply all your needs according to his riches in glory by Christ Jesus."

There is always cause for thanksgiving, whether the cup be bitter or sweet, for we are assured that, "All things work together for our good" if we are lovers of the Lord. Let our hearts give vent to its praiseful uprisings in words like the following:

"Oh thou, whose bounty fills my cup  
With every blessing meet.  
I give thee thanks for every drop—  
The bitter and the sweet.

"I praise thee for the desert road,  
And for the riverside;  
For all thy goodness hath bestowed,  
And all thy grace denied."

Try it, and see if it is not a good thing to give thanks unto the Lord!

## Soon Out Of Print.

Create interest in missions while an intensely interesting book is available. "Ukanya," the title of the book, is also the name of the African girl about whom it is written—her memories of childhood, her father's marriage to numerous wives, her fleeing to the mission, her conversion, her journey to and life in the Normal School, the death of her sweetheart, her trip to America, all hold one spell-bound. You will want to read it again and again, and will enlist others in the cause by loaning it.

"Ukanya," by A. M. Anderson, published to sell at 75c. We offer it at 60c or two copies for \$1.00. When these copies are gone, the book is out of print. Order from Pentecostal Publishing Co., Louisville, Ky.

Dr. John Paul's latest production, "Evangelism as A Modern Problem," is a small book as to size, but large as to thought and illuminating discussion. It is not just another book on Evangelism, it is just the book on Evangelism the hour cries for. I have not read a book on this subject in years that left me with quite the feeling of satisfaction that this one did. I wish every pastor and evangelist in this nation might read it. *It would start something!*—Jordan W. Carter,

"Evangelism As a Modern Problem," by John Paul. Price 25c, or 5 for \$1.00. Order of Pentecostal Publishing Co., Louisville, Kentucky.



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(Continued from page 1)

was nothing to thrill the heart of a believer to praise and adoration. There was nothing to stir the heart of a sinner to reflection on the danger of his course, or to suggest the importance of repentance. There was no reference to the perilous times in which we are living, to the need of a revival, of the demand for consecrated Christian life to salt and save the moral decay in the world. The sermon was utterly without appeal or exhortation. There was nothing in it to stir or awaken men to cry to God for help.

God was referred to in a way that would convey the impression, if any impression was conveyed at all, that he was an easy-going, good-natured, rather inactive God who might be relied upon to help one out of a difficulty in case one could not find some other way out. I could but feel that the preacher missed a great opportunity. There was nothing in the man's voice, action, or manner, that would have suggested that he felt within his soul that the church should be aroused, that sin should be rebuked, that multitudes of men were lost and hastening to a judgment bar where they could hope for, or expect nothing, except condemnation and eternal punishment.

I do not want to be severe in the judgment of any man, at the same time I do want to hear men preach who mean something, who feel intensely, who give every evidence that they are longing to help their fellow-beings into right relationship with God. I delight to hear a man who has a message, who feels the power, who is burning with it, to whom God the Father, Christ the Son, the Holy Spirit, the powerful agent, are realities, are an awful and glorious presence. A man to whom heaven and hell are definite places, to which multitudes of his fellow-beings are hastening. I want to hear a man preach who loves to preach, who feels the holy fire burning, who is consumed with great longings, who sees the ruin there is in the world, and realizes that Jesus Christ is the only possible hope for a lost world.

Please do not think hard of me for urging you to be an earnest preacher, to speak with authority, to say something that counts, to arouse men to thinking, to make the Christians feel that they must render an account to God for their stewardship, to make the sinners feel they must flee from the wrath

to come, to make every one who hears to feel that he is the messenger of the Almighty, that he is pressed and bowed down with the importance of his message, that he is inspired and lifted up with holy conviction and courage. O, for preachers who feel in their own souls the power of our mighty Christ, and who delight to preach him mighty to save to the uttermost.

### Opening of Asbury Theological Seminary.

This report should have been written sooner but I have been traveling and so pressed with work that it has been delayed. The Theological students gave a reception directly after the opening of the school year, attended by officials, faculty and friends which was very interesting. We are sure if those who are contributing to this good work could have been present, seen and heard the students, that they would have felt they were making a safe investment which promises large returns in the service of our Lord and fellowbeings.

The Quartet, which is one of the best the Seminary ever sent out, gave us some excellent songs; the Seminary Glee Club also rendered some beautiful numbers in the Spirit and blessed us with their unusually fine renditions. It was a most enjoyable occasion.

It was my privilege to speak once at the opening of Asbury College to a splendid body of students, some one hundred and seventy-odd of them, freshmen from many states of the union. Just after the close of a great revival in the college, while attending the opening, we heard Dr. Horace A. Sprague, formerly of Trinity Church, Louisville, but now pastor of First Church, Lexington, deliver a great address to the students. It is a privilege to have this great preacher near Asbury College, and we hope to have him with us often.

We could feel the warm glow of the great revival that had closed, in the chapel service, on the campus and among the students. We have never had a finer body of students in the Seminary. They are unusually bright, aggressive young men, diligent in preparation and eager for service. Our great and pressing need is a new building; the rent we are paying would otherwise enable us to assist many worthy students.

The building up of this Seminary, and the carrying forward of this work is of greatest importance. There is no finer opportunity, with promise of greater returns for an investment of the Lord's money than right here at Asbury Theological Seminary. We have a fine Faculty and a wide-awake, progressive body of students who are divinely called, who have experienced the sanctifying grace of God, and are eager to get into the field of service. While prosecuting their studies many of them, at every opportunity, are going out on Sunday to preach the gospel. Many of them have held very successful revivals and are always planning to use every opportunity for soul-winning. Here, my dear friend, is a safe place for a good investment for the spread of a full gospel message and the salvation of souls. We are praying to God and looking to you to give us a helping hand. We cannot afford to pay rent, and must have an adequate building. Please to save something among your Christmas gifts for the new building for Asbury Theological Seminary, and send it between now and the glad holidays, or on Christmas Eve. Send any offering you are prompted to give, to Mrs. H. C. Morrison, Box 774, Louisville, Ky. We feel confident that there are several thousand people who are interested in this work and can make a contribution, small or large, to its enlargement and ongoing. Nothing is more needful

at this time than well trained, sanctified, Spirit-filled young men, eager for the full salvation of their fellowbeings. Here is an opportunity for an investment that will draw interest, compounded, throughout time and eternity. Do not fail to send in your gift to the Lord for this good work between now and Christmas Eve.

Faithfully your brother for victory,

H. C. MORRISON.

### Holiness Essential

If, without holiness, no man shall see the Lord, there is a host of people in the churches who, judging by their lives, will not see him in peace. We find people all about belonging to the church, who seem to hate the word "holiness" more than they hate sin.

We have a situation fearful to contemplate. Preachers and people, we fear, have trampled the blood of the Holy Covenant under their feet, grieved the Holy Spirit away from them, and are given over to "believe a lie and be damned." Many church members and not a few ministers are drifting from the teaching relative to the necessity of sanctification as a work of grace subsequent to regeneration, which arises out of the fact that man is not only wicked, outwardly, but is depraved in his nature.

Man's sinful actions against God make him guilty, and a subject for pardon. His depraved nature, which prompted his wicked actions, makes him a subject for cleansing. Sanctification is not a pardoning act; it is an act of purifying, or cleansing. In the nature of things, depravity, that carnal and sinful nature a man inherits, cannot be forgiven. It is not something a man did; it is something which he inherited. He was born sinful, rebellious, and with a trend toward evil. There is nothing more plainly taught in the Scriptures than that man is, naturally, a fallen being, and this teaching is corroborated by history, observation and personal experience. Man was created holy, free from sin, however he was created with reason, a free moral agent, with power to choose good or evil; he chose evil.

It would be difficult to conceive of what the human race would be if man had not fallen into sin; if the foundation head had remained true to God in purity and obedience, and the offspring had been born without sinful propensities, and succeeding generations had walked in obedience to God. What development would have been possible. There would have been no war, no drunkenness, no disease, and man would have developed into ripeness of knowledge, scientific discovery and saintliness, and been perhaps, translated to some other great planet in the universe. I have found it interesting to contemplate such a race and such a world. But man sinned: he fell away from God and purity and brought down with him the power to reproduce the species; and here we are, a race born with a depraved nature. This fact is written not only in the Scriptures, but it is the headline of every page of history.

H. C. M.

### Be Still and Know that I am God.

MRS. H. C. MORRISON.

It is well to be alert and ready for active service wherever the demand may indicate, but there are times when it is the highest service and productive of the greatest results, to "stand still" and give the Lord a chance to work.

The fact is, in these days of rush, bustle and greed for this, that and the other, we are prone to forget that the Lord has anything to do with our affairs, or that he has any interest in that which is committed to our care.



Solitude is one of the greatest blessings that comes into one's life. To be alone, apart from the rushing throng and the gabble of the street, is to give one's self an opportunity to listen to God and determine what he would have us do. We can learn more by prayerful waiting upon the Lord than we can by consulting with the throngs as we come in contact with them here and there.

Human judgment is so faulty, and one is so inclined to make a mistake in his decisions, that it is unsafe for us to undertake anything without first tarrying before the throne and knowing the mind of the Lord in the matter. The old Book which never speaks idly, says: "Wait patiently on the Lord: trust also in him, and he shall bring it to pass." It is the part of wisdom to confer often with him who knows the beginning to the end, and is aware of our needs, as well as our weaknesses and shortcomings.

How often we would be saved lifelong regrets if we had thought to "wait upon the Lord" and get his mind before entering upon some enterprise or relationships. If every one who professes to know the Lord should refuse to take a step without his endorsement and guidance how much of disappointment and sorrow he should miss. But it is our human nature that we "lean to our own understanding," and if we have our heart set on doing certain things, to do them, regardless of the will of the Father, or what the consequences might be.

God gives us a very striking lesson in the disobedience of the children of Israel. In Lev. 26, we are told that God said, "If ye will not hearken unto me, I will appoint over you terror, and you shall sow your seed in vain." How true this is with each of us! Our sowing will be fruitless if we do not get the mind of the Lord and order our plans according to his will and way. How desolate is the pathway of that person who has confessed faith in Christ, and professed to take him as the man of his counsel, when he or she turns from the path God has marked out for them and chooses one of the by-paths of his own short-sighted judgment.

Many a young woman has brought distress and disappointment into her own life, and many a young man as well, by not ascertaining the mind of the Lord in regard to their life companion. The trouble with too many of us is, that we become infatuated with some one, and we are afraid to get the mind of the Lord in the matter for fear he will direct us to break up the friendship, and we are so set on having our own way that we assume the responsibility and afterward find out that we have made a most irretrievable mistake.

A good rule to follow when we are in doubt as to what steps we should take is to give the benefit of the doubt to the safe side. And we can always tell which side that is. Let God know we are determined to do his will, no matter how it may cross our desires, and he will make known to us the safe channel for our barque to glide in. The trouble with most of us is, we do not keep still long enough for God to get his message to us. We are so busy using the telephones of our neighbors that we do not call up headquarters at all until we get into deep water, then we scream for help. It is a wonder that God hears us at all, when we leave him as the last resort; but he is patient and long-suffering and remembers our frame, that we are dust, and so help comes when in our despair we call upon him. But even God cannot undo the harm that has been done by walking in forbidden paths.

Reader, let us be sure to inquire of the Lord before we undertake any step, and we may be sure that our waiting will save us from many traps that Satan has prepared for hasty and thoughtless ones. Let the prayer of our heart be, "Lord, what wilt thou have me to do?" and then do it, no matter what the consequences may be. The sweet consciousness that "The Lord knoweth

#### A CHRISTMAS GIFT.

We have not asked THE HERALD Family for a special gift on Thanksgiving Day but have postponed it until the glad time of Christmas. We are hoping and praying that a host of people who appreciate the importance of a full salvation ministry will make a Christmas gift to the great work of Asbury Theological Seminary.

The reception of the College into the Southern Association made it necessary for us to move the Seminary off the College campus, and we have been compelled to rent a building large enough for kitchen and dining-room in basement half above ground, the first floor for chapel and recitation rooms, second and third floors for dormitories. This building will cost a considerable sum, and we cannot hope to either buy or build—and we prefer to build the structure we need—for less than \$75,000. It must be remembered in this building must go steam heat, and all necessary arrangements for water and sewerage.

Directly after Commencement when we realized that we were compelled to give up our former Theological Building on the College campus, we made an appeal for assistance, beginning the first of June. Small sums have been coming in, but we believe there are thousands interested in this work who will be glad to send in an offering for this Christmas time. Make a Christmas gift toward preparing and sending out a Spirit-filled ministry. Since the first of June, cash and subscriptions have amounted to a little over \$5,000. This is encouraging; added to what we have on hand, this is about one-third of what it will require to erect a building necessary to carry forward this work in which we are engaged.

Before starting West, wife and I went to the Seminary to the reception which they always give at the opening of school and were grateful to feel the effect of the gracious revival which had closed in the college in which the Seminary students took a very active part. We have the finest body of young men I have ever seen in the Seminary; it would have done your soul good to hear their testimonies and songs, see their bright faces and feel the glow of holy enthusiasm that filled these young men, and three or four young women, preparing for the Lord's service. We were glad to find representatives from a number of churches and schools in the Seminary student body.

We know that thousands of people read The Pentecostal Herald who are deeply interested in the preaching of full salvation, and will be glad to make a donation to this great work. Do not hesitate to give something because you cannot give much. We are grateful for one dollar, accompanied with earnest prayer. We can think of nothing that will bring larger interest in whatever investment you may make, than in helping to make possible the sending out of a great body of students. If you have the means at hand, you need not wait until Christmas; but we do hope many of our friends will make some contribution to this Seminary between now and Christmas Day. Join us in prayer and do your best to help in this splendid work.

Send offering to Mrs. H. C. Morrison, Box 774, Louisville, Ky.

Faithfully yours,  
Brother and Sister Morrison.

the way that I take" will more than repay for all the apparent disappointments that may come to us. "Be still"—that is the way to know that he is God. Shall we do it?

#### People's Camp Meeting, Avon Park, Florida.

Forty beautiful acres inside the city limits of Avon Park, Fla., have been donated for a camp ground. This site lies in a forty acre square plat facing the central highway, also including beautiful lake front. It is planned to build two tabernacles, one large one for great gatherings; one smaller for young people's work. This smaller one is to be ready for the first camp meeting which is to be held there beginning January 26 and runs through February 2. Rev. H. C. Morrison is booked as principal speaker. He will be assisted by Rev. Jim H. Green and others. City water is already installed on these grounds. A large trailer camp section is ready for use free of charge to all campers. Campers will, for this first camp, find it necessary to bring their sleeping tents, or may secure rooms in nearby homes in the towns of Avon Park and Sebring. Beautiful

lots 50x90 are for sale for \$100 and will be rent free for 99 years. This camp will be directed by a board of twenty-five spiritually-minded persons.

These camp meetings are to be of the "old-fashioned Methodist" kind, free from modernism and fanaticism, but definite for the Gospel of Full Salvation.

In addition to the camp meeting, part of these grounds will be used for Bible School training courses and other similar work. Here is an ideal place to own your winter cottage and attend these great spiritual feasts. Each person who will build a cottage on it prior to the first camp meeting in January, 1941, will have the offer of a lot at half price, cash. Such cottages must contain two or more rooms and conform to the building plans which are simple, yet neat and in order.

Those interested write Rev. J. A. Taylor, Sebring, Fla., or Rev. Jim Green, Rt. 3, Greensboro, N. C.

(Continued from page 5)

#### PREACHING HOLINESS.

tify you wholly, and I pray God your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ. Faithful is he that calleth you who also will do it." Selah. (Selah means, "Did you get that?")

#### Half of Relief Money Spent for Liquor.

Bakersfield, Calif.—"Ninety per cent of the law violations that come before me are due to intoxicating liquor." Such was the statement made by Judge Oral F. Parish, of the Fifteenth District Court, to the Farm Bureau members at Weed Patch, at the recent meeting.

"Drunk drivers, speeders, peace disturbers, domestic failures are all victims of over addiction to liquor," the Judge said. The amount of "relief" money used for liquor was some time ago the subject of investigation by Judge Parish, who found that over half of the relief funds in his district were being used for intoxicants.

#### A Guide and Help to Spiritual Life

Some one has said that supreme joy comes to one who is disciplined physically, mentally and spiritually. "The Joy of Discipline" is one of the richest, most inspiring little books we have ever read. A prominent business man came into our office. We handed him a copy to read, and the next time he called he said it was the most wonderful book he ever read and that he so appreciated its message that he gave up cigarette smoking, and has absolutely no desire to take up the habit again.

This is a small, attractive book, but carries a wonderful message. Get it and read it and re-read it and circulate it. Results will be sure to follow. Fine to give a young man for Christmas.

"The Joy of Discipline," published at 75c. We offer it special at 60c, or two copies for \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

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## OUR BOYS AND GIRLS

### THE DAY UNCLE TOM CAME.

Three times the twins had whispered that day! Jimmy White had only whispered once—and Jimmy was the worst whisperer in Miss Blake's room.

Miss Blake had looked real surprised and sorrowful when she saw the twins whispering. It was not like Puss and Phil to whisper—or have poor lessons, and they had done both that afternoon.

Of course, you cannot have good lessons unless you tend strictly to business, and how can you think of arithmetic and reading and spelling when you know that Uncle Tom is coming that very day?

It did seem too much to expect of a seven-year-old boy and girl.

As they were getting ready to go to school that afternoon mother had said, "Now, have good lessons and come home as soon as you can, dears, for some one will be here when you get home."

"Uncle Tom, Uncle Tom!" they had shouted eagerly.

Mother laughed. "Yes, Uncle Tom," she answered.

Uncle Tom was a great favorite with the twins. Next to father, he was the nicest man in the world they thought. He always had candy or nuts in his pockets, and he could tell the nicest stories you ever heard.

Puss and Phil skipped and danced all the way to school, their eyes shining with joy.

But their lessons! Dear, dear! It seemed as if they could not think of anything except that Uncle Tom was coming and all they had to tell him.

When Phil thought of their party he leaned over and whispered to Puss, "We must not forget to tell him about our party."

Puss whispered back, "No, we must not, be sure."

Miss Blake looked at them so sorrowful that they determined not to whisper again, but Puss thought of something and in her eagerness to tell Phil she forgot her determination. And during the spelling they whispered again.

They were not naughty—just whispering—and in such a hurry to see Uncle Tom.

After the papers were passed for spelling, Miss Blake gave out the words very slowly and carefully; twice Puss had to raise her hand to have a word repeated.

When the words were all written the papers were passed across the aisle to the one beside you, so every one corrected a paper not his own. If a word was right you put a—before it, but if it was misspelt you had an X before it.

"House," Miss Blake said; "house."

"Oh, my," breathed Phil; he remembered he had left off the e.

"Penny—penny," spelt Miss Blake. "Goodness!" murmured Puss. How could she have spelt it penie? She really knew how to spell it correctly when she paid attention.

And so it went. Out of the ten words Phil had four and Puss three right. Then Miss Blake said—right before them all she said, "Catherine and Philip have paid so little attention this afternoon I think they had better stay after school and learn their spelling lesson."

Oh, how bad the twins felt! They knew they deserved it, but it did seem hard, though, on the very day that Uncle Tom was coming.

At four o'clock the other scholars filed out, looking back at Puss and Phil sitting soberly at their desks. Miss Blake went out in the hall, watching the scholars file out doors.

"I think it's just dreadful," Phil declared to Puss, drumming his heels.

"Yes, it's dreadful," Puss agreed. Puss always said what Phil did. Probably that was why they were twins.

When Miss Blake came back she asked cheerfully, "Well, children, are you ready to spell now?"

"No'm," they answered in unison; then took their books. But Uncle

Tom was waiting for them, so how could they study?

Probably Miss Blake wanted to stay or else she would not keep them. Probably if some one was waiting for her she would not keep them.

Puss looked at Phil and he looked back at her—they just couldn't study.

It was fifteen minutes past four when there came a knock at the door, and Miss Blake opened it. The twins heard some one ask her if she was ready and heard her answer, "I do not believe that I can go because two of the children had to stay to learn their spelling lesson, and they just will not study. I must stay until they are ready to recite."

"Well, we might come back in a little while."

The twins heard that just as plain. They looked at each other in dismay. Miss Blake had been wanting to go somewhere and they—Puss and Phil—had kept her in, and she had not done a thing to be kept in for; and she did not get angry about it either.

Miss Blake was a lovely teacher, and how selfish they were!

When Miss Blake came back to her seat she saw two sorry, ashamed little faces bending eagerly over spelling books and in just four minutes the twins jumped up and came to her and spelled every word correctly. When they had finished each slipped an arm around her. "We're awfully sorry we made you stay," Phil said manfully.

"Yes, awfully," Puss affirmed.

Miss Blake kissed them both. "We will try and pay better attention tomorrow; then we shall not have to stay," she answered.

Then the twins took hold of hands and ran out doors, and when they got to the gate Uncle Tom was there waiting for them. When they told him why they were late he squeezed the little hands clinging to his, and said, "We must learn, Twinnies, that we cannot be naughty without hurting ourselves, and to take gracefully the punishment we deserve; and, besides, we must not make others suffer for our naughtiness."

Then they all hurried home to mother.

After that Miss Blake never had to worry about the twins; they did not whisper any more.—Constance Prince, in Exchange.

Dear Aunt Bettie: May a little Florida girl join your happy band of boys and girls? I am a little girl ten years old. My birthday is April 20. I am in the third grade at school. I go to Sunday school and church. My Sunday school teacher is Mrs. Carrie Harris. Our pastor is Rev. W. A. Thomas. I have a little brother seven years old and he is in the second grade at school. Mother and father are Christians and belong to the Assembly of God Church. Best wishes to Aunt Bettie and all the cousins

Mattie Ola Kilpatrick,  
Rt. 4, Milton, Fla.

Dear Aunt Bettie: I want to thank the one that sent The Herald to me. I sure appreciate it. I am a Christian and love religious literature. I enjoy reading of the missionaries in foreign fields. I want to be a missionary, but what can I do? I am a cripple. I will pray to the Father for his work to go on. I go to Sunday school at Coleman Chapel Church of the Nazarene. We have a good pastor, A. T. Moor, and family.

Mrs. Edgar Mayby,  
Calumet, Okla.

Dear Aunt Bettie: I am a young convert and I would like to join your happy band of Christian boys and girls. May I, please? We have been receiving The Herald for only a short time but I have enjoyed page ten along with the wonderful messages of Rev. Morrison. Our pastor here in East Rochester is Rev. E. G. Myerhoff, and we think a great deal of

him and the wonderful work that he is doing here for the Lord. I am seventeen years old, five feet, four inches in height, and I weigh 135 pounds. I would like to hear from the other boys and girls, answering all letters and cards that I receive. As this is my first letter I would enjoy seeing it in print.

Betty Hainlen,  
E. Rochester, N. Y.

Dear Aunt Bettie: Will you please move over and let a young man from Oklahoma have a little room on our Boys and Girls' Page? I have been saved and sanctified for some time, for which I praise the Lord. The Lord has called me to preach. It is wonderful to see people bow at an altar of prayer and accept Christ as their Savior and Sanctifier. May The Pentecostal Herald be a weekly visitor into every layman, and preacher's home. May the Lord bless and keep all of the cousins.

Rev. Asa Wickens,

Dear Aunt Bettie: Once again I write to the beloved paper. It has done my soul lots of good to see my other letters published. I would like to say to those who wrote to me I enjoyed each and every one. It encouraged me to know so many girls and boys up and down the country read The Herald. I am a girl twenty-one years old, dark hair and eyes, weigh 132 pounds, five feet, seven inches tall and trying to live a life pleasing to God. I am a Sunday school teacher of a group of beautiful girls from thirteen to seventeen years, and the president of the Junior C. E. Society and program committee of the Senior C. E. You see I have a great responsibility resting upon me, so please pray for me. We are living in a day of unfairness, don't you think? Men on every hand cheating. Truthfulness is a wonderful characteristic. The drunkard cheats himself out of sobriety, health, honor, and success. No drunkard can reach life's highest achievement. Health is more valuable and precious than gold; honor is a gem that money can't buy; and success should be the climax of every man's life, and is if he lives as God wills that he should.

Ofttimes men look upon cheating their fellowmen as being very wrong, and it is, but why not think of cheating yourself also, as being very wrong. They cheat themselves out of their marvelous privileges and golden opportunities of life, and thereby keep themselves from the goal. When life's race is run and one sits down in the charred embers of defeat and views a bitter past laden with priceless opportunities to have gained and glorious goal of success for time and eternity he can plainly see how he has cheated himself, and realize that he is the loser world without end. I had the privilege of seeing Dr. Morrison and Aunt Bettie at Indian Spring camp meeting this past summer; it was my first year to attend, but I hope it won't be the last. The sermon on the first Saturday afternoon was worth the trip down there; it was preached by Dr. Morrison. The camp meeting at Indian Springs is quite different from the ones around here. God bless every one that reads the wonderful Herald. The biggest booster of The Herald in Lincoln, N. C., passed away a few months ago, Robert I. McNelly, the best man I ever knew.

Pauline Carpenter,  
Rt. 1, Lincoln, N. C.

Dear Aunt Bettie: Here comes a Kentucky girl running for a short chat. I'm eleven years old with blue eyes and blond hair. I am four feet, three inches tall, and weigh 77 pounds. The Lord saved me and by his help I expect to live a Christian life. I have one half brother but no sisters. I would be glad to have pen-pals. Dad is a U. S. soldier, and I live in two miles of Fort Knox, Uncle Sam's largest camp, with over 10,000 soldiers. Please write and be a pen-pal.

Norma Lucas,  
Rt. 2, Box 96, Vine Grove, Ky.

Wait on the Lord: be of good courage, and he will strengthen thine heart: wait, I say on the Lord. Psalm 27:14.

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## FALLEN ASLEEP

### MIMS.

Mrs. Mary Frances Coffey Mims, wife of A. C., was born in Russell County, Ky., at a country place called Esto. Her father and other relatives were ardent Methodists. Early in life she was converted to God. In the year of 1899 she heard T. E. York, of Bowling Green, Fla., preach sanctification as a definite second work of grace and as she had been hungering most of her converted life for a deeper and fuller experience of grace after hearing a few of this saintly man's sermons, she came into the fullness of the spirit and from that day forward she lived the most complete overcoming life of any one I have ever known. She prayed much and fasted much, usually fasting two whole days of each week. She was born March 29, 1877. After suffering with a heart attack and on the evening of October 28, 1940, in Vanderbilt Hospital, Nashville, Tenn., she went to live with God. I fully expect to meet her again and be with her forevermore.

A. C. Mims.

### SMITH.

Heaven claimed another prized jewel when Mrs. Susan T. Smith, nearing her 39th mile of earth's pilgrimage, went to be with her Redeemer, June 4, 1940. Her death occurred at the home of her mother, Mrs. W. S. Griffin, Dutton, Ala. She was the eighth child of Rev. and Mrs. W. S. Griffin, Sr. To know her was to love her. She was born July 14, 1901, and was born into God's family Sept. 5, 1915, united with the Methodist Church and there lived until she joined the church triumphant. She took an active part in church work when able to attend. It was her delight to teach a class in the church school, and also a Bible class part of the time in her home when unable to go to church. Tap, as we knew her, was a very devout Christian and well known in religious circles. In 1929 she sought and found the blessing of heart purity under the ministry of Dr. J. L. Brasher, and lived it to the best of her knowledge. In the same year she was declared ill with T. B., came to her mother's for a few months of rest and the doctor pronounced her well. Returned to her home in Boaz. In a few months she took flu and again went down with T. B. Returning to her mother's she spent about six years in bed, and during the time she was a great sufferer, but bore it with great patience. Many prayers were offered in her behalf. God heard and her body was touched and she gradually grew better, and in 1936 she was licensed to preach. It was her delight to preach the gospel of full salvation. She did active work but was never completely delivered from the disease.

She married Corbett G. Smith in 1919. To this union was born three daughters, Gwendolyn, Evelyn and Maxine. Corbett preceded her to the great beyond in 1927.

She leaves to mourn her passing her daughters and a host of relatives and friends. She was tenderly laid to rest at Chaney's Chapel with the Brown Service in charge, Rev. J. D. Boyd, pastor, and Rev. J. T. Dean, assisting.

For about twelve years we were closely associated with her, and her life was a great example of the Christian life and a great benediction to us. She loved to read the word of God. It was food to her soul, strength to her body, a light to her pathway, and a lamp to her feet. To intercede for others was her daily task. Written by her friend,

Miss Nurnie Barclay,

and her sister,

Miss Maude Griffin.

### HASLEY.

Miss Edith Wilma Hasley was born July 28, 1915, and departed this life on Sunday morning, October 20, 1940, at the age of 25 years, 2 months and 22 days. She united with the United Brethren Beach Grove Church when a child. About two years later she consecrated all to the Lord in the Methodist Pine Ridge Church. She

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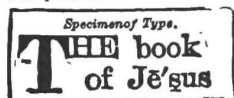
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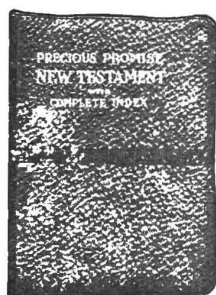
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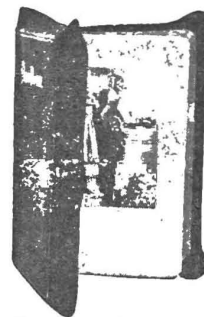
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#### SPECIMEN OF TYPE

AND seeing the multitudes, "he went up into a mountain: and when he was set, his disciples came unto him:

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has been a bright and shining light for Jesus from the time she accepted him. All who ever met her loved her and she loved everyone. She always put her Savior first, working for him every opportunity. She was afflicted in body but strong in spiritual things. On her bed of suffering she talked to those who visited her about Jesus. During the last night she sang, "Jesus, Blessed Jesus." Her greatest desire was that her sisters, brothers and all her loved ones would accept the Savior that she knew.

She was the youngest daughter of Nathan Hasley and the late Ora Hamilton Hasley. Her mother knowing she would not live gave Wilma to her uncle and aunt, Mr. and Mrs. John Johnson. She made her home with them and they were as a father and mother to her. Mrs. Mildred Johnson Van Noy, Newport, Ohio, a cousin, was as a sister to her throughout her life. She leaves besides a host of loved ones and friends, three sisters and two brothers: Mrs. Lenore Marshall, Marietta, Rt. 6, Mrs. De-

vota Goddard and Mrs. Lucy Jett, Marietta; Arville Hasley, Wingett Run and Carson Hasley, Newport, Rt. 1. Also, her father, step-mother and half-brother, Mr. and Mrs. Nathan Hasley and son, Robert, Newport, Rt. 1.

Dear Wilma, how we miss you;  
How lonely and dreary the day;  
And how we long to see you,  
Now that you have gone away.  
We'd love to place our arms about you,  
And plant a kiss upon your brow,  
For the smiles you always gave us  
Are lingering with us now.

We'll do our best, dear Wilma  
As we finish life's journey through,  
Not to be selfish and grouchy,  
But just keep smiling like you.  
We'll try to lighten the burdens  
Of those less fortunate than we,  
And try to point them to Jesus  
And a home beyond the sky.

Some day, Wilma, we hope to meet you

In that beautiful home above  
Where there'll be no pain nor sorrow,  
But all will be peace and love.  
Then we'll place our arms about you  
And on your brow plant a kiss;  
Your crown we shall lift to do it,  
But that will be wonderful bliss.

Then we'll talk of His wondrous glory  
As we walk the streets of gold,  
And behold the beauties of heaven  
With its sights and wonders untold.  
We'll shout God's praises forever.  
And with the angels sing,  
And be forever happy  
With our Savior, Lord and King.  
Her cousin and friend,  
Nona C. Hasley,  
Alice H. Pritchett.

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## SUNDAY SCHOOL LESSON

O. C. MINGLEDDORFF.

Lesson X.—December 8, 1940.

Subject.—A Good Neighbor.—Luke 10:25-37.

Topic.—The Christian attitude toward others.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

Practical Truth.—A neighbor is anyone who needs help.

Time.—The second year of Christ's ministry.

Place.—The country east of the Jordan river.

Introduction.—As we approach the study of our lesson today we must remember the Jews had been seeking the life of Christ. Consequently he did not choose to minister to the multitude, but sought rather to slip away with his disciples across the Jordan into Perea. It was at this time he sent out the seventy, in groups of two, to go before him into the villages which he himself would enter. Having obeyed his commands they returned to their Lord with great joy because of their accomplishments.

While Jesus is further instructing these disciples, and showing to them the source of true rejoicing, one, a lawyer, stands up in the midst and interrupts the Master by propounding to him a test question. He is probably sincere in his question, yet, it is calculated to put Jesus "on the spot." His question is, "Master, what shall I do to inherit eternal life?" Jesus does not answer directly, but forces this man to answer his own query by asking him some questions: "What is written in the law? How do you interpret it?" To this the lawyer made reply by quoting from the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This law seems to have been on the tip of the lawyer's tongue. He no doubt had quoted it many times as he gave instruction to the people. It was not something springing from the heart of the man, but more like the language of a parrot.

He could not have given a better reply. This, Jesus was quick to recognize. He capitalized upon it by saying, "This do and thou shalt live." His calloused soul was hard to penetrate. The light from the Master's lips seems to have shone in obscurity to him. He was satisfied with his self-righteousness and chose to defend himself.

His method of defense was somewhat unique. He wanted to entangle Jesus while he justified himself. He no doubt felt that the answer to his question, which was, "And who is my neighbor?" would go no further than the accepted Jewish race.

Again, Jesus confounds him by not giving a direct answer, but by putting it in the form of a story and asking him questions which once more forced him to answer for himself. The story is all too familiar to us. It is that of the good Samaritan who had found the traveler that had fallen among thieves. First, the priest passed by and did nothing about it. Next, the Levite, and he likewise did nothing

about it. Now, comes the good Samaritan who administers to the need of the unfortunate one. With a sledge hammer blow Jesus drives home, to the heart of his interrogator and to the heart of the world, the profound truth for which the lawyer had asked. "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

The lawyer's reply was a bit shrewd, but it was honest. Being a Jew he did not want to give honor to a Samaritan, but he had to acknowledge that it was, "He that showed mercy on him." In a nutshell Jesus makes the person capable of rendering service to the one in need a neighbor wherever and whenever the individual may be found. His injunction, "Go, and do thou likewise," is all inclusive in this our day.

### Comments on the Lesson Text.

Luke 10:25. A certain lawyer.—A teacher thoroughly acquainted with the law of Moses. Stood up.—It was customary for a teacher to be seated while teaching. Evidently the disciples were also seated as Jesus taught, and from this seated group the lawyer arose to address the Master. And tempted him.—That is, tested him to see whether or not his teachings were in accord with what he, as a lawyer, believed. What shall I do to inherit eternal life?—There is a note of sincerity in his question. However, he was legalistic in his religion. He thought he was to be saved by works. Eternal life is the gift of God.

26. What is written in the law?—This was the Lord's method of making the lawyer answer his own question, and in turn putting him into confusion. How readest thou?—Do you read sincerely, for argument or for fault finding? In other words what is your purpose in reading the Scriptures?

27. Thou shalt love the Lord thy God.—"By this love, the soul eagerly cleaves to, affectionately admires, and constantly rests in God, supremely pleased and satisfied with him as its portion: that it acts from him, as its author; for him, as its Master; and to him, as its end. That, by it, all the powers and faculties of the mind are concentrated in the Lord of the universe. That, by it, the whole man is willingly surrendered to the Most High."—Dr. Adam Clarke.

88. This do and thou shalt live.—This love for God, and for one's neighbor is the foundation stone to true Christianity. It is an essential unto eternal life. It cannot be done of one's own accord, but must have the assistance of the great God himself.

29. But he, willing to justify himself.—He wished to make a pretense at being right religiously, though he knew he did not fully keep the law. Who is my neighbor.—A subtle question, the answer to which, he thought would be all Jews but none other.

30. And Jesus answering.—Jesus looks at the lawyer's question as a challenge and he unhesitatingly accepts the challenge by forcing the lawyer to again answer his own question. A certain man.—Most assur-

edly a Jew. Fell among thieves.—This road was notorious for robbers, and it was into their hands that he fell. Stripped him of his raiment.—They stole even clothes. Leaving him half dead.—He was so badly maltreated that his life was nearly taken from him, and no doubt, had it been necessary to accomplish their purpose, would have been.

31. And by chance.—It so happened that at this particular time the different individuals mentioned passed by.

31 and 32. Priest and Levite.—Jericho was a city of priests and Levites. Many of them lived there. They were Jews but they gave to this man no assistance.

33. A certain Samaritan.—Because of his excommunication a Jew could not expect to receive assistance at his hands. He was considered by the Jew a dog. Had compassion on him.—In spite of the rift showed mercy on him.

34. Bound up his wounds, etc.—Gave him "first-aid" treatment. Brought him to an inn.—A resting place and also a protection from robbing.

35. Two pence.—About fifteen cents or the equivalent of two days wages. And gave them to the host.—He paid in advance for the care of the guests.

36. Which . . . was neighbor?—Which one showed himself to be a neighbor by the acts rendered?

37. He that showed mercy.—The lawyer was compelled to answer correctly, but his prejudice forbade him saying the Samaritan. He simply said he that showed mercy. Go, and do thou likewise.—This needs no comment.

The most spiritual gift is "Glory in the Midst." Price \$1.00. See description on page 10.

### PERSONALS.

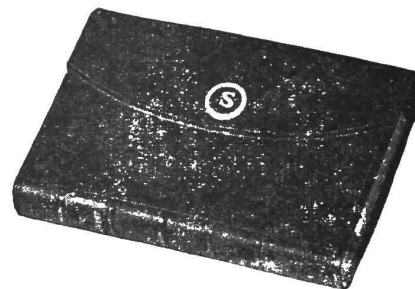
People's Bible School has just closed one of the best holiness revivals in its history. Rev. L. S. Hoover, of Tionesta, Pa., preached ten days. He is one of the ablest holiness pulpit men of this generation, educated, cultured, fluent and sane, yet definite. He should be kept busy. People's Bible School is happy in the fellowship and prosperity which the Lord is manifesting.—Jim H. Green, Supt.

We are in the midst of a gracious revival at Chapel Hill Methodist Church. Nine have prayed through to forgiveness, and twelve gave their names to join the church. The leading man in the church received the blessing of sanctification last week. Pray for us that the gracious work started in this meeting may continue.—C. K. Dickey, Pembroke, Ky.

Any one desiring some one to hold a revival of old-time John Wesleyan doctrine I will be glad to come for free-will offering and expenses. Will hold meetings in schoolhouses or churches anywhere to get souls saved. Can furnish songleader and special singer with guitar, Rev. Elza Rubble, songleader, and we also do chalk work if desired.—Rev. Carroll Jones and Wife, 227 W. First St., Rushville, Indiana.

Here is a brief report of my year's work. Since my last Annual Conference, I have been in twenty-seven revivals in nine states. Over 700 souls

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prayed through to definite victory in either conversion, reclamation or sanctification. This year I have witnessed the sanctification of more believers than in any previous year of my ministry, among the number being three pastors whom I assisted in revivals. There were 412 who united with the Church in these meetings. The outlook for the coming year is bright. I have more calls ahead than ever before from several states and several foreign countries. I ask the prayers of The Herald readers.—Rev. G. M. Hamby, Conf. Evangelist, No. Alabama Conference.

It has been my privilege to have Mr. and Mrs. Merl Null of Louisville, Illinois, to assist me in two revival meetings. Last April at Rose Hill, Ill., where I was pastor, I had a splendid revival with fifty conversions, of which thirty-nine very fine people united with the church. The credit for the success of this meeting is due, in no small part, to their fine work in leading the singing. Again, at the Beulah Chapel Church, Ill., where I am now pastor, we closed on the Flora Wesley Circuit, Fla., on November 3rd a three-weeks' meeting, the Nulls having charge of the singing and the children's work, with splendid results. Five mighty fine people united with the church. Brother and Sister Null sing over WEBQ of Harrisburg, Ill., at 8:30 A. M., on the second Monday of each month, on the Methodist Messenger program. You will enjoy hearing them. It is my opinion that any one



desiring help in revival work will not go wrong in engaging them.—W. A. Fish.

Dr. C. F. Wimberly, superintendent of Oliver Gospel Tabernacle, Columbia, S. C., yesterday released his report of the institution's October activities.

The report showed that all the regular services had been held at 4. P. M. on Sundays and midweek Bible hour at 7:30 Thursday evenings. The congregations at the tabernacle now fill the chapel with a good attendance on Thursday evenings.

During the month, according to the report, 190 sick visits were made and 2099 homes visited. The tabernacle gave away seven Bibles, 40 Testaments, 145 gospels, 243 religious magazines and papers and numerous tracts. They distributed 874 loaves of bread among the poor, 77 garments and spent \$21.23 for emergencies—food and medicine. Thirty books were sold at cost and eight given away. John Wesley's Plain Account was distributed as directed by the will of the late R. C. Oliver.

Regular services are held each week at the Wesley Community House. The church ministered in five Columbia churches during the month and made one college address.

The Tabernacle is caring for one worthy girl with a home seeking an education. The work of the institution was reported growing with an ever widening circle.

"The Glory in the Midst," \$1.00, will please you because it is deeply spiritual. See description on page 10.

#### E. O. HOBBS' REPORT.

During the past two months I have assisted in four revival meetings, all of which have resulted in great good to the churches and communities.

The first was held in the Pilgrim Holiness Church at Oblong, Ill. Rev. Sylvan Caloway is the godly and faithful pastor. I was especially glad to assist in this revival as Brother Caloway was converted under my ministry twenty-seven years ago. At that time he was a boy of twelve years of age. It is a source of great joy to find in the ministry converts of other days. Brother Caloway is not only a fine pastor, but also a very successful and efficient evangelist. Hundreds have been saved under his ministry. He has a fine spiritual church in Oblong, that is doing a real work in the town. We had a good revival with souls finding God, but the revival was only really beginning the night we had to close. Five souls were at the altar the closing night, Sunday. Then I drove home, and on to Missouri a total of 270 miles, where I began a meeting on Monday night. This meeting was held in Marvin Chapel Methodist Church near Bonne Terre, Mo. Rev. Wesley Thomas is the faithful pastor. This was my third meeting with Brother Thomas in the past three years. Marvin Chapel is a large country church that is doing a fine work in the community. We had large crowds and deep conviction, some were saved, several sanctified, and a few united with the church; great good was accomplished. There are some godly people in this church. We had some opposition to holiness on the part of a few leaders, but the Lord stood by us and gave us the victory.

My next meeting was in a Free

Methodist Church about five miles out from Westfield, Ill. Rev. Current is the godly pastor. This church had been standing more or less idle for ten years, but Brother Current decided to revive it again. We had good crowds, considerable interest and some deep conviction. It was a time of seed sowing that will bring a harvest later.

My last meeting was in the Methodist Church at Burnside, Ill. Rev. Detrich is the efficient pastor. I believe this church was one of the coldest spiritually I ever labored in. I had been fourteen years since they had a revival effort and many years longer since they had a real revival. After about a week's service, I invited the church people to the altar for a season of prayer; the response was the pastor and myself, also two women came forward and sat on the seat while we prayed. In addition to this spiritual coldness, we were hindered by interest in the election, Halloween and many other things. But I am glad to say the people responded to the preaching of God's word. There were a few faithful souls who desired better things for the church. Through their interest, our efforts, and God's blessings, the entire spiritual atmosphere was changed. A revival spirit came on the people, some found the Lord, and a number were blessed; some united with the church. The effort proves that no matter what the condition God's word and prayer will change spiritual conditions. To God be the praise and may God's blessings be upon all these pastors and churches.

E. O. Hobbs.

#### A REPORT OF MY WORK.

Greetings to The Herald Family! Having been out of the full time work in the evangelistic field for the past three years my only contact with you has been through a report like this or an occasional sermon on the Asbury page. However, when God, for a reason I have not yet fully determined but of which I am certain, led me to the pastorate of St. Paul's Methodist Church here in Sykesville, Md., he led me into a place where the days and nights are filled with constant activity. Though I have not seen the visible results in this station that I saw as a full time evangelistic preacher, I have kept ever uppermost in my mind the evangelistic zeal and emphasis. We are serving a live and loyal pastorate of five hundred souls. In the past three years we have seen the membership grow by eighty souls; the prayer meeting which had lapsed we started from the beginning; regular attendance has grown; the financial problem has been met with comparative ease; a \$5,400 rebuilding debt has been reduced to \$1,000, and I expect to cut considerable more off that before Conference time in June; general improvements have been made to church and parsonage; we have held meetings here yearly, and last, but not least, though we have not seen all accomplished spiritually that our hearts yearn for, we are glad that we have a solid group of men and women who want the Gospel preached. A number of evangelistic calls, which I have been able to accept in some instances, have come and God has blessed. For the past camp seasons since coming here we have held two camps each season, taking our vacation to go and answer

With the January, February, March issue

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these calls. At Dranesville Camp in Virginia, where I just finished my fourth and final season, I saw the camp grow steadily, and this past camp, numerically, financially, and spiritually, was by far the best in the past number of years. I have been tentatively called for a camp for 1941, and I have time open for one more camp if the Lord sees fit. Pray that God may bless and use us in our pastorate and in the field. The challenge is great in this troubled world, but God is able. On Thanksgiving Day I spoke in Baltimore at a union service of the City Temple, the Pilgrim Holiness, and the First and Second Nazarene Churches.

In the Master's service,

Karl B. Justus.

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## EVANGELISTS' SLATES

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(Owns own tent)  
Alton, Ill., November 17-Dec. 8.

**ARNOLD, CARL AND FRIEDA**  
(Singers, Children's and Young People's  
Workers, Patoka, Illinois.)  
Sorento, Ill., Nov. 18-Dec. 1.  
Boulder, Ill., December 2-22.

**BECK BROTHERS.**  
(1431 St. James Court, Louisville, Ky.)

**BENNETT, HENRY, JR.**  
(65 Vanderhorst St., Charleston, S. C.)  
Open date—November 18-Dec. 16.

**BENNETT, W. G. AND RUTH HARRIS**  
502 Baldwin St., Elmira, N. Y.)

**BLACK, HARRY**  
(5701 Monterey Rd., Los Angeles, Calif.)  
Honolulu, T. H., Nov. 7-Dec. 26.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Englewood, Ohio, November 12-24.  
Farmland, Ind., December 1-15.

**SEEM, RAYMOND**  
(Missionary Evangelist, P. O. Box 86,  
Rehring, Ohio)  
Bettsville, Ohio, Nov. 24-Dec. 8.  
Tontogany, Ohio, December 9-22.  
Sunfield, Mich., January 2-12.

**CALLIS, O. E.**  
(606 Lexington Ave., Wilmore, Ky.)  
Owensboro, Ky., Nov. 18-Dec. 1.

**CARRAS, B. G.**  
(Wilmore, Ky.)

**CHADWICK, D. A.**  
(Rt. 2, Glena Falls, N. Y.)

**CHURCH, JOHN R.**  
(Rt. 4, Winston-Salem, N. C.)  
Riverside, N. J., Nov. 24-Dec. 16.

**CLARK, FLOYD W. AND WIFE.**  
(Special Singer with guitar, 812 McKinley  
Ave., Frankfort, Ind.)

**COBB, DEN W.**  
(Preacher, Song Evangelist, Y. P. Worker,  
Box 42, Wilmore, Ky.)

**COOK, JAMES AND LOUISE**  
(Singers and Musicians, 1213 Highland St.,  
Benton, Ill.)  
Open dates.  
Gary, Ind., November 18-Dec. 1.  
Augusta, Kan., December 9-22.  
Open dates

**CONNERT, MILTON G.**  
(1250 N. Elm, W. Frankfort, Ill.)  
Singer, Children, Young People's Worker.

**COUCHENOUR, H. H.**  
(145 Canton Ave., Washington, Pa.)  
Euclid, Ohio, Nov. 26-Dec. 8.  
Canton, Ohio, November 26-Dec. 8.

**CRONIN, NOLA B.**  
(Rt. 1, Lawrenceville, Ill.)  
Magnolia, Iowa, November.  
Dundas, Ill., December.

**CRONIN, BYRON J.**  
(Wilmore, Ky.)

**DAVIS, WM. ELLIS**  
(Singer, Preacher, Accordionist, Sims, Ill.)

**DAY, OLIVER**  
(Pioneer, Ohio, Box 173)  
Sunfield, Mich., November 24-Dec. 15.  
Fowlerville, Mich., Dec. 31-Jan. 19.

**DEWEY, JAMES A.**  
(416 N. Sycamore St., Fairmount, Ind.)  
Fairmount, Md., November 17-Dec. 1.  
N. Lima, Ohio, December 8-22.  
Lansing, Mich., Dec. 29-Jan. 12.  
New Castle, Pa., January 19-Feb. 2.

**DONNER, FRANK, JR.**  
(Gospel Singer and Children's Worker,  
Morris City, Ill.)  
Centralia, Ill., November 18-Dec. 1.  
DuQuoin, Ill., December 2-16.

**DONOVAN, JACK**  
(125 So. First St., Frankfort, Ind.)  
Struthers, Ohio, Nov. 24-Dec. 6.  
Terre Haute, Ind., December 10-22.

**OSBURN, C. E.**  
(1011 Pope St., Columbia, S. C.)  
West Green, Ga., December 1-15.

**DUNKUM, W. B.**  
(1353 Hemlock, Louisville, Ky.)

**CLAIRE HANLEY—MARY HAWORTH**  
(Singers, Pianist, Children's and Young  
Peoples' Workers, 213 N. Memorial Ave.,  
Pittsfield, Ill.)  
Moccasin, Ill., November 17-Dec. 8.

**HADDIS—MOORE EVANGELISTIC PARTY**  
(Oliver, Ill.)  
Richerson, Kan., November 26-Dec. 8.  
Wichita, Kan., December 9-22.  
W. Frankfort, Ill., Dec. 29-Jan. 12.

**HANSON, JAMES**  
(Irish Evangelist, 25 Shawnee Ave.,  
St. Thomas, Ky.)  
Canton, Ohio, November 12-24.  
Jackson, Mich., January 12-24.  
Monroe, Ind., Jan. 28-Feb. 9.  
Indianapolis, Ind., February 11-23.

**GREINER, MRS. ANNIE LAURIE**  
(Mt. Vernon, Ill.)  
Dix, Illinois, November 3-December 1.  
Bloomington, Ill., December 4-22.  
Waynesboro, Ga., January 5-26.

**HEWELSON, RALPH E.**  
(Wilmore, Ky.)  
Open dates.

**CRONIN, J. W.**  
(Box 1534, High Point, N. C.)

**HANES, J. E.**  
(Greer, S. C.)  
Bradford, Pa., November 11-Dec. 1.  
Open date—December 3-15.

**HAINES, R. A.**  
(646 Taylor St., Petersburg, Va.)

**HANBY, G. M.**  
(Box 24, Florence, Ala.)  
Chaires, Fla., Nov. 24-Dec. 8.  
Tuscaloosa, Ala., December 8-22.

Courtland, Miss., November 17-Dec. 1.

**HARMONIMUS, H. T.**  
(Wilmore, Kentucky)

**HILL, VALIS V.**  
(Berry, Ky.)

**MOORE, M. O.**  
(Westfield, Ill.)  
Westfield, Ill., November 17-Dec. 1.

**HOLLENBACK, U. T.**  
(Fairmount, Indiana.)  
Knoxville, Tenn., Nov. 22-Dec. 8.  
Montier, Mo., January 6-20.

**HOPKINS, W. F.**  
(Petersburg, Ky.)

**MORTON, ERNEST**  
(Rt. 1, Ulster, Pa.)

**MORTON, NEAL**  
(The Mountaineer Evangelist, Leesville,  
Kentucky)  
Leesburg, Ohio, December 1-15.

**HOWARD, FIELDING T.**  
(109 E. Morrison St., Wilmore, Ky.)  
Lebanon, Ky., November 18-Dec. 1.

**HUTCHINSON, OY**  
(Glasgow, Ky.)  
Slaughters, Ky., November 24-Dec. 8.  
Lansing, Mich., December 29-Jan. 12.

**JACKSON, REV. and MRS. VIEHM**  
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cial Singers, Sparks Hill, Ill.)  
McKanda, Ill., November 25-Dec. 8.  
Frankton, Ind., December 9-22.  
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Marion, Ill., January 20-Feb. 2.  
Red Key, Ind., February 3-16.

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**KENDALL, J. B.**  
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**KING, L. W.**  
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New Castle, Pa., Nov. 17-Dec. 1.  
Robertsdale, Pa., December 2-22.

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W. Petersburg, Pa., Nov. 19-Dec. 1.  
Blanton, Pa., December 3-8.  
Fleetwood, Pa., December 9-15.  
Richland, Pa., Dec. 31-January 12.

**LEWIS, M. V.**  
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**LINCOLN, F.**  
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Detroit, Mich., November 19-Dec. 1.  
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Burlington, N. C., December 2-14.  
Connelly Springs, N. C., Dec. 29-Jan. 8.  
High Point, N. C., January 12-23.

**MACCULLOCH, R. B.**  
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Heather Rd., Wildwood, N. J.)

**MATTHEWS, CLIFTON T.**  
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**MAFEE, M. H. AND WIFE.**  
(Box 534, Lakeland, Florida)

**MCALLIE, BERTHA**  
(Rt. 6, Box 362, Indianapolis, Ind.)

**MCDONALD, M. W.**  
(Box 161, Jasper, Tenn.)

**MILBY, E. CLAY**  
(Bentonville, Ark.)  
Anna, Ill., November 18-Dec. 1.  
Greenville, Ill., December 2-14.

**HOWSON, LOYD**  
(Anderson, Ind.)

**WILLIET, WALTER L.**  
(140 North Grant, Waco, Texas, Ohio)  
Lawrence, Mich., November 25-Dec. 8.  
Canton, Ohio, Dec. 9-22.

**MYERS, CASSIUS L.**  
(Slocum, Pa., December 1-15.  
Saratoga Springs, N. Y., January 5-15.

**DETLIP, H. WILLARD**  
(Artist-Evangelist, Houghton, N. Y.)

**OVERLEY, E. R.**  
(118 E. Breckenridge, Louisville, Ky.)  
Worden, Ill., November 18-Dec. 1.  
Sharpsburg, Ill., December 4-22.  
Indianapolis, Ind., January 2-9.  
Sharpsburg, Ill., January 20-Feb. 7.

**OWEN, JOSEPH**  
(Eos, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)

**PAPPAS, PAUL JOHN**  
(814 Distant St., Tarpon Springs, Fla.)

**PARKER, J. B.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Flemingsburg, Ky., November 18-Dec. 1.  
Martinsville, Ind., December 2-22.

**PARSON, F. N.**  
(1140 5th Ave., New Kensington, Pa.)  
Open dates.

**PATTERSON, STANLEY**  
(Demossville, Ky.)

**PAUL, JOHN**  
(708 W. Jackson St., Muncie, Ind.)  
Ft. Wayne, Ind., December 1-5.

**PRIDDY, V. O.**  
(4113 So. Harmon St., Marion, Ind.)

**PUGH, ALMA BUDMAN**  
(Peary, Va.)

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(Rt. 1, Box 89, Mound, Miss.)

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(Chalk Artist, Preacher, Singer, 103 Buck  
eye Street, Dayton, Ohio)  
Open dates—November 19-Dec. 25.  
Dayton, Ohio, November 3-17.

**RICE, M. O.**  
(2020 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. H.**  
(800 N. Lexington Ave., Wilmore, Ky.)  
Worthville, Ky., Nov. 18-Dec. 4.  
Seymour, Ind., December 5-22.  
Carthage, Ky., January 6-26.

**RIDOUT, G. W.**  
(162 Yale Road, Audubon, N. J.)  
Address, care Rev. C. L. Smith, Rua  
Sampson 66, Sao Paulo, Brazil, S. A.

**ROBERTS, T. P.**  
(Wilmore, Ky.)  
Burtonville, Ky.  
Guilford, Ind., December 1-15.

**ROBERTS, FARRIS M. AND SON, EVAN-  
GELISTIC TEAM.**  
(Box 37, Clay City, Ill.)  
Open dates.

**ROBIN VICTORY MEETINGS.**  
(L. C. Robie, Sky-Pilot, Union Springs,  
N. Y.)

**SCHMIDT, R. O.**  
(Wilmore, Kansas)

**SELLERS, DORTHA MAE**  
(317 Morewood, Bolansville, Pa. Young  
People's and Children's Evangelist,  
with Felt-a-Gram Picture Scenes.)  
Cambridge, Ohio, December 1-22.

**SIMS, M. O.**  
(Westview, Ky.)  
Magnetic Springs, O., November 11-24.

**TERRY, THOS. L.**  
(Roschdale, Ind.)  
Valparaiso, Ind., November 18-24.

**THOMAS, REV. and MRS. ERNEST**  
(Box 67, Moravian Dr., Mt. Clemens, Mich.)  
Artist, Evangelist, Singers and  
Musician.)  
Arcadia, Mich., November 17-Dec. 1.  
N. Branch, Mich., December 8-22.

**WHELEN, CLARENCE W.**  
(Song Leader and Soloist, 100 So. Locust  
St., Cythiana, Ky.)  
Marshall, Ill., November 24-Dec. 8.

**WILLIAMS, L. E.**  
(Wilmore, Kentucky)  
Open dates.

**WILLIAMS, H. GILBERT**  
(112 Homestead Ave., Collingswood, N. J.)  
Dublin, Md., November 18-Dec. 1.  
Open—December 2-22.  
Reserved—December 23-January 4.  
Baltimore, Md., January 5-19.

**WILSON, D. E.**  
(83 Frederick St., Binghamton, N. Y.)  
Athens, Pa., November 17-Dec. 1.  
Burnips, Mich., December 8-22.

**WISMAN, PETER**  
(Asbury College, Wilmore, Ky.)

## About One-Tenth of the Bible

Is precious promises, and you will be de-  
lighted with one of our Testaments with  
all the precious promises marked in red.  
It is a coat-pocket size and has a complete  
index, bound in leather, price \$1.75. A  
good gift for some one you want to in-  
terest in the Bible. Address The Herald  
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Be strong and of good courage; be  
not afraid, neither be thou dismayed,  
for the Lord thy God is with thee,  
whithersoever thou goest. Josh. 1:9.

## You Will Be Surprised

To know that we can supply you with  
such a beautiful child's Bible, in a flexible  
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two copies for \$1. Send 60 cents in  
stamps for a copy to see, and if you are  
not pleased, you may return it. This is  
just the Bible for Sunday school rewards.  
Address The Herald Office.

## 5,000 Copies Sold

We have sold just about 5,000 copies of  
our Young People's Red Letter Bible at  
the special bargain price of \$2.95 each, and  
they have given universal satisfaction.  
Write for full description of it. Address  
The Herald Office.

## Just A Reminder

You have already been thinking about  
what you can give to one or more persons  
for Christmas, and we want you to think  
of the appropriateness of a weekly visit of  
THE PENTECOSTAL HERALD, every  
week during 1941.

## Missionary Societies!

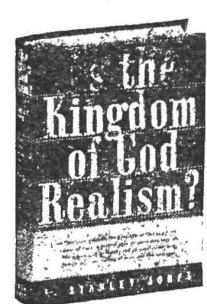
Sell Christian Christmas Cards. In doing  
so, you will spread the gospel while mak-  
ing a profit for your Society. Send us 60c  
today for a sample box of 21 beautiful  
Scripture Text Christmas Cards, and  
write for our special quantity rate.  
PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky

## In Reading Your Bible

You will understand it just a little better  
after you have read our book, "Palestine  
Speaks," as it tells you very vividly of that  
country, and gives you many pictures. The  
regular price of this wonderful book is  
\$1, but if you will mention that you read  
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copy for 60c. Stamps will do. The Herald  
Office.

NEW STANLEY JONES BOOK  
IS THE KINGDOM  
OF GOD REALISM?

By E. STANLEY JONES.



This study of the  
Kingdom of God pre-  
sents Jesus as the  
identical expression  
of the Kingdom con-  
cept. This Jesus  
"did not try to prove  
the existence of God  
—He brought Him."  
Explaining little he  
changed everything—  
because he himself  
was the embodiment,  
the visible fulfillment  
of the Kingdom.  
The book proposes  
and answers certain  
tremendous ques-  
tions—as, Does sin  
cost God anything?  
Is the Kingdom of God in the minute as  
well as in the magnificent? What is con-  
version? How far can lies go in this  
world? How far can a good man's life-  
work fail? These are answered in the  
great Answer, the ultimate Truth which  
gives life wholeness and which is the  
supreme realism.

PRICE \$2.00.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.Christmas Program  
Material

## RECITATIONS

Christmas Suggestion Book 14.  
Recitations, Dialogs, Pantomimes,  
Decorating Suggestions, Drills, etc. \$0.25  
Eureka Christmas Recitations No. 5.  
Program material for Beginners,  
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also Songs, Pageants and Special  
Features . . . . .25

## SERVICES

The Wonder Night. A Christmas  
Pageant Service . . . . . \$0.10  
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Pageant for Beginners, Primaries,  
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The Truth About Christmas. A  
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Christmas Flowers. . . . . A Religious  
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A Christmas Blessing. . . . . A Religious  
Drama for Christmas. . . . .135

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky



# IS THIS YOUR RELIGION?

I've wandered the streets alone and unfed  
 With no one to care if I should want bread.  
 At many a door I found but a curse,  
 At many a door was greeted with worse.  
 Is this your religion?  
 I've lived all my life midst luxuries fine;  
 The wealth that I love has always been mine,  
 Yet what can it buy to make a soul well?  
 Will all of my wealth pay my way out of Hell?  
 I've searched for that comfort lasting and true  
 Which I've heard you say has come unto you,  
 Yet never a word from your lips has come  
 To help me into the way that leads home.  
 Is this your religion?  
 I've lived within calling distance of you  
 For many a long and weary month through.  
 I've hoped that a cheery word you would say  
 To lighten my toilsome care-laden day.  
 I've hoped it in vain, you've seemed not to know  
 A kind word from you might lighten my woe.  
 Is this your religion?  
 I've worked by your side; you've heard me each day;  
 I've used your God's name in an unholy way.  
 You said not a word of rough disregard  
 For all you hold holy unto your Lord.  
 Is this your religion?  
 Christ lived for mankind; did good on the earth;  
 And died on the cross for our second birth.  
 He gave a commission we should fulfill  
 To spread the glad news to souls who are ill.  
 He taught us by kindness, kindness to show,  
 But if we forget these teachings to know,  
 If we but go on nor care for mankind,  
 Leave many an undone service behind,  
 Tell naught to the world of God's saving power,  
 Let souls reach unsaved eternity's door,  
 What is our religion?

Laura Forinash.

**WANTED**—A copy of Fairfield's "Letters On Baptism." We will send you 75¢ worth of any of our books in exchange for it. Pentecostal Publishing Co., Louisville, Kentucky.

## FAITH-BUILDING MESSAGES.

I have just read Faith-Building Messages, by Dr. C. W. Butler. Dr. Butler has richly named these eight sermons for the reading of them will inspire one to greater faith in God's Word. He very carefully, accurately and concisely shows how we got our Bible. That it is a book of inspired Revelation. How it has been produced, protected and finally presented to man through the agency of the Spirit of God. His closing message is his climax, and carries with it all

## Scripture Verse Pencils for Purse or Pocket



These are handy bullet-type pencils with white celluloid case, in which to enclose the pencil when not in use. (See illustration). The pencil may be readily replaced when worn out. There is large eraser at one end of the celluloid case. Size, four inches when closed.

On each of these pencils there is a passage of Scripture attractively printed. You will find a dozen uses for this pencil. They serve as a silent testimony when you lend them to your friends. Then, too, they make very fine remembrances or rewards.

There are four verses to choose from. Two of them include the attractive church window emblem with radiant cross with words, "Jesus Never Fails." The texts on these pencils are:

"Seek ye first the Kingdom of God."

"If Ye Abide in Me and My Words Abide in You, Ye Shall Ask What Ye Will and It Shall be Done Unto You."

Those without the emblem are:  
 "The Ten Commandments."  
 "The Lord's Prayer."

Price 10c each, or \$1.00 a dozen.

## A New 10-cent Midget Cross



No GD1

The extensive use which is now being made of midget crosses, for gift use, makes necessary a less expensive, but well-made, gold-plated, thin-shaft midget cross of superior workmanship, and yet available at a 10c price. It is carefully die-cut, giving it the clean-cut edges. Has a special screw protected back screw nut and is tastefully mounted on card as illustrated for gift use.

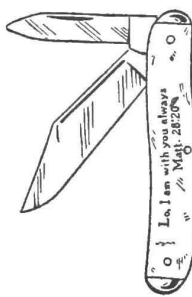
Price 10c each, or \$1.00 a dozen.

## Beautiful Christmas Seals

Every one who uses Scripture text greeting cards will want a good supply of these Christ-honoring seals. Heavily embossed on metallic gummed paper and die cut so that they may easily be removed from the sheet for use.

Thirty seals in each package. 15 silver seals printed in red and white and 15 gold seals in light ivory and Christmas blue. Sure to please everyone. Price . . . . . 10c

## Scripture Verse Knives



The handle is made of beautiful Klearpearl. There are two sharp blades of durable steel. The length of the knife is three inches.

The most important feature is the Scripture verse which is clearly stamped in gold on the handle of each knife. The Scripture verse will be brought to the remembrance of the owner each time he

uses the knife.

Scripture verse knives are splendid for personal use as they serve as a testimony. They also make splendid gifts.

Four texts from which to select.

He Careth For You.  
 Lo, I Am With You Always  
 Seek Ye First the Kingdom Of God  
 The Lord Will Provide  
 Price 50c each, or \$5.00 a dozen.

## Precious Bible Promise Box



A collection of 500 choice Scripture Promises printed in bold clear print on heavy art paper. These promises have been classified into four groups, and each group placed on a different shade stock is as follows: Spiritual Blessings on Blue Stock, Temporal Blessings on Green Stock, Strength and Comfort on Pink Stock, Guidance for Seekers on Peach.

This additional feature of having these Promises classified according to subject makes it possible to select a promise to meet any particular need.

After the promises have been read, they may be replaced in the box, or if you choose you may permit those who use the promises to keep them in order that they may refresh their minds with them from time to time.

The illustration will give you a good idea of the general appearance of the box. The size is 2 3/4 x 3 1/4 x 2 inches high.

Price 50c each, or 3 boxes for \$1.00.

## Scripture Text Stationery Packet

This package contains 20 double sheets of bond paper, size 5 1/2 x 8 1/2 and 10 envelopes to match. The printing of the Scripture Verses on the Stationery is artistically done in two colors. There is also a Scripture Verse on the flap of each envelope.

The container that holds the Stationery is specially constructed so as to make it easy to take care of the writing paper and envelopes when they are not in use. Price, packet . . . . . 25c

## Celluloid Scripture Bookmarks



6 cents each, or 60 cents a dozen. Six original designs, in color, comprising the following selections.

- A. The Ten Commandments.—Clover.
- B. The Lord's Prayer.—Snow Drops.
- C. Beatitudes.—Sweet Peas.
- D. Twenty-Third Psalm.—Wild Roses.
- E. Books of the Bible.—Pond Lilies.
- F. The First Psalm.

Size 1 1/4 x 3 1/4 inches.

## Christmas Post Cards



Send Christmas Cards that carry a real Christian message. Each card in this package is a reminder of God's Greatest Gift.

In addition to the Christmas Wish, there is an appropriate Verse of Scripture, many different designs and exts.

The color work and designing is tasteful and in keeping with the season. Price for a package of twelve 20c, or eighty cards for . . . . . \$1.00

## Silk Devotional Bookmarks



No. 33, "Jesus Never Fails," with appropriate verses. No. 34, "Prayer Changes Things," with appropriate verses. No. 35, "Keep Looking Up," with appropriate verses. No. 36, the Twenty-Third Psalm, with the special words emphasized. No. 37, The Bible, what it contains, furnishes, etc. No. 38, The World's Bible, with the wording. We are the only Bible, the careless world will read, etc., author unknown. Assorted colors, packed separately in cellophane. Price 10c each, or \$1 a dozen.

Besides the above there are six others as indicated in the illustration.

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

that one could expect after such an excellent foundation. The title of this last message is: Holiness, the Objective of Redemption. I quote: "Holiness is a generic moral term. All moral values inhere in it. It represents both principle and passion. The highest principles of perfect righteousness and the supreme passion of holy love make up the content of this gracious reality. It is the joy of moral perfection, the fidelity which issues from a perfect moral balance. It is the standard by which all moral values shall be measured in the Judgment. Since God is infinite in holiness and since His holiness in its quality and content clothes him in an unspeakable and unapproachable glory, it takes this quality of charac-

ter in every moral being to satisfy God. When this moral state is realized in human experience, the barriers to our fellowship and union with God are removed. The basis of eternal felicity is secured. It takes this experience not only to satisfy God, but to fully and permanently satisfy man. We were created with capacity for this very objective. The unrest of the human race is an expression of desires and the outreach of capacities for this great consummation of blessing. Man will never be satisfied outside of the orbit of God's perfect will, in which he possesses the moral quality of character which holiness represents." In my judgment this lofty definition of holiness is worth the price of Dr. Butler's "Faith-Building

Messages." To read this pamphlet will undoubtedly stimulate your faith in God and his Word, his will and his purpose."—Charles Wm. Grant.

"Faith-Building Messages" by Rev. C. W. Butler. Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.

## Rich As Cream

We all need something to stimulate and enrich the devotional side of life. "Mary of Bethany" has no equals. To one who has spiritual discernment this book is invaluable; it is written about a devoted subject by one who is yielded in life and spirit to God. Fine to give out in your missionary circle.

"Mary of Bethany," price 25c, or five copies for \$1.00, twelve copies for \$2.00. Order of Pentecostal Publishing Co., Louisville, Ky.

For the Son of man is come to seek and to save that which was lost. Luke 19:10.



## CANTON HOLINESS ASSOCIATION.

The Annual Convention of The Canton Holiness Association, which is an auxiliary of The National Holiness Association, was held September 27 to October 6, in the Second Wesleyan Methodist Church where Rev. Glen D. Lauby is the pastor. This church is located in a section of the city which is quite new, therefore a virgin field for Holiness work.

The workers for the Convention were Rev. James A. DeWeerd, of Fairmount, Ind., as evangelist and Prof. N. B. Vandall and wife, Akron, Ohio, were in charge of the music. The fine, clear-cut messages on Holiness which these faithful servants presented in sermon and song were deeply appreciated. The hearts of the hearers were touched and greatly encouraged as Brother Vandall sang the old-time gospel songs with the sweetness and power of the Spirit. Rev. DeWeerd preached the Word with no uncertain sound but in every message faithfully witnessed to the saving and sanctifying power of the Holy Ghost through the blood of Jesus Christ our Savior and Lord.

In connection with their nightly services these brethren also sponsored a thirty-minute broadcast over the local station for six days. Some definite results of these services have already been reported and we trust the Records of Heaven will reveal much more. During the convention Brother Vandall was inspired to write another fine gospel song entitled "He Understands," which he sang in one of the evening services. This is only one of the many songs which he has written and shared with others for their inspiration and encouragement.

The members of the Association are profoundly grateful to the pastors of the various churches of the city and surrounding towns for their fine co-operation and support which was given. Among those attending were Rev. W. H. McLaughlin, Rev. G. Arnold Clymer, Rev. H. N. Robinson, Rev. E. L. Hammond, Rev. H. E. Williamson, Rev. M. W. Beede, Rev. Edna Deuell Springer, Rev. H. L. Zachman, Rev. G. D. Lauby, Rev. and Mrs. Cowan of North Canton, Ohio, also Rev. Wm. Correll, an evangelist of South Carolina.

The Association is moving forward under the leadership of Brother Fred Fett, a fine, consecrated layman. The blessing of the Lord is upon the work and we give thanks unto the Lord for his presence and power in delivering captive souls and cleansing their hearts from all sin. Many testified to this experience and some witnessed that in their homes Jesus met the need of their heart. There were also a goodly number of seekers and finders at the altar of prayer. Eternity alone will reveal all the good that has been accomplished through these humble efforts. Our faith is inspired as we press on in the battle for souls and "Holiness Unto The Lord."

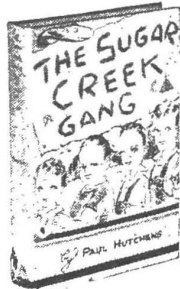
Fred Fett, President.  
May Belle Graham, Sec'y.

## SUPREME SACRIFICE.

Our country's voice a challenge  
sounds again;  
Today for sacrifice supreme she  
calls.  
Her urgent thrilling cry, "God, give  
us men!"

## The Sugar Creek Boys

By PAUL HUTCHENS  
A Story for boys of 10 to 14 years.



It would be hard to find an adventure story more packed with thrills than this story of Bill Collins and his pals. The boys found a mysterious map hidden in a hollow tree; they discovered where the treasure was buried; and they caught—but you'll want to read the story yourself to find out.

Paul Hutchens brings into the open what so many Christian boys think but hardly ever express.

It is just a happy, boyish story, centering around a gang of six boys. Some of the boys are from Christian homes; others are not.

Girls who like excitement will enjoy the story just as much as boys. Price, only ..... 50c

## We Killed a Bear

By PAUL HUTCHENS  
For Boys 8-14.



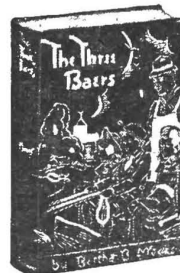
Here is a book that will keep any boy curled up in his chair; for the members of the Sugar Creek Gang are real boys, who find plenty of excitement in the woods and fields and swamps of their own neighborhood.

They prove their worth, too, when they finally capture the mysterious creature who has been heard splashing through the swamps at various times, and whom Bill suspects of stealing his father's pigs.

These boys have character, too; they do not hesitate to show newcomers that they will stand firm for what they believe. And their loyalty to each other will make other boys proud to have lived for a while with the Sugar Creek Gang. Price, only ..... 50c

## The Three Baers

By BERTHA B. MOORE.



A gay story about little folks, three of the jolliest triplets anyone ever saw! How they were named, how they grew up and how they spent a summer on their grandfather's farm is a story of excitement, good lessons and good fun.

Children of 8 to 12 years will eagerly devour the story, while Christian parents will enjoy reading it to the smaller tots. Price only .... 50c

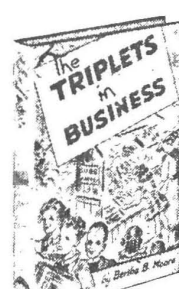
## Hermit's Hollow

and "Adventures of the Barbary Boys"  
By GLORIA YOUNG.  
For ages 10 to 14.

Here are good clean stories for boys and girls. The atmosphere is wholesome and religious; the stories have point, movement and color. It is of intense interest to boys and girls; appeals to the spirit of adventure; wholesome and morally uplifting. Price only.... 50c

## The Triplets in Business

By BERTHA B. MOORE.  
For ages 10 to 14.



Mix three jolly youngsters, a new house, a candy store, two new friends, somebody who needs help, and plenty of excitement—and you have a story that boys and girls will enjoy. Especially when the three youngsters are the Baer triplets, because Iona and Iva and Teddy Baer are lively and delightful playmates.

Parents will like the Christian atmosphere of the story. Price ..... 50c

## George of the Parsonage

By SUSIE McKINNON MILLAR.

For ages 10 to 14.

A red-headed, excitable son of the parsonage brings a real Sunday School to "that tough gang of river boys" and a change of heart to the town's leading citizen.

Parents and teachers will value the wholesome, distinctively Christian atmosphere of this story. Price only ..... 50c

## Our Darlings A B C Book

NEW REVISED EDITION.



Alphabet verse with initial letter and illustrations on one page, with Bible story opposite, and the words in red at the bottom. Two-color printing in large, bold type. Illustrated with 51 pictures and decorations. 54 pages. Price ..... 35c

## Children's Books

From 4 to 8 years.



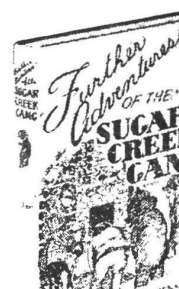
These books are new and stories are interesting and religious, but not preachy. Each book contains a large number of beautiful illustrations which will delight every child. They are attractively printed on good paper, the covers have four beautiful illustrations, and they are varnished to make them look pretty and last.

Each book contains 61 pages, the size is 6 1/2 x 9 inches, and they are 35c each. The titles are as follows: Happy Hour Tales, Stories of Jesus, Paths of Uprightness, Favorite Bible Stories, Fireside Tales, Bible A B C Book, a Hive of Busy Bees.

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

## Further Adventures of the Sugar Creek Gang

By PAUL HUTCHENS



If you were caught in an unheated cabin during a blizzard and had no matches to start a fire, would you know how to save yourself and companions from freezing? Read this story and find out what the Sugar Creek Gang did when they found themselves in such danger.

You'll like every one of the six boys, perhaps each one for a different reason. And you'll find old Mr. Faddler one of the kindest men you've ever met—a man who plans surprises for the boys, even though he is old and wrinkled and has a big white beard like a bib covering his chest. Price only ..... 50c

## Bible Pictures and Their Stories



The thirty-one beautiful Bible pictures in this book are reproductions in full color paintings.

Facing each picture is the story written mostly in words of one syllable for children 8 to 12 years of age.

The Lord's Prayer, the Golden Rule, and the Ten Commandments are also included.

This book will make a very acceptable gift for boys or girls. It is beautifully printed; 73 pages, and is attractively bound in red cloth with a picture of "Christ Blessing the Children" in- 50c laid on the front cover. Price ....

## East Side, West Side

MARY B. STEYLE.

This attractively bound, 160-page book makes excellent reading for juveniles who demand fast moving scenes and unusual adventures. The format is excellent and the volume is further enhanced by eight full-page illustrations from the paramount pen of L. Borems.

Full of happenings which will interest boys and girls. For ages 10 to 16. Price, only ..... 50c

## Daily Bread

There is a selected Bible verse and an appropriate poem for each day in the year. Hoffman's Christ in the Garden of Gethsemane picture adorns the cover and is beautifully lithographed in five offset colors. The size is 3 1/2 x 5 1/2 inches with 96 pages of interesting reading matter. It is a most attractive and practical booklet for gift or award purposes. Price, each ..... 15c

## Gifts For The Sunday School Teacher.

Higley's Commentary ..... \$1.00  
Arnold's Commentary ..... 1.00  
Peloubet's Notes ..... 2.00  
Tarbell's Teachers' Guide ..... 2.00  
Snowden's Commentary ..... 1.50  
Gist of The Lesson ..... .35  
Smith's Bible Dictionary ..... 1.50  
Cruden's Concordance ..... 2.00  
PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky

## Parallel New Testament

JAMES MOFFATT

Here we have Dr. Moffatt's inspiring translation of the New Testament and the King James Version printed in parallel columns so that they may be compared verse by verse. You will find in comparing these new translations that many of your favorite texts will take on a new meaning. Price ..... \$1.00

I have fought the good fight, I have finished the course, I have kept the faith. 2 Tim. 4:7.

Upon the ear, through din or silence falls.  
She pleads for staunch red blood in sire and youth,  
For white-souled matron, hand in hand with maid,  
Girded with blue, insignia of Truth;  
"In God we trust" upon each brow inlaid.

The call is for enlistment, not on field  
Or ship to pour again our warm lifeblood;  
But with an offering more sublime to yield  
A life poured out in zeal for other's good.  
He serves his country best, by true esteem,  
Who serves by LIVING SACRIFICE SUPREME.

Sadie Louise Miller.

## COMMENTARY FOR 1941.

Higley's is ready to mail. The best yet, in content and make-up. Higley's Sunday School Lesson Commentary is one of the most growing Commentaries published. Like magic, it has leaped into a circulation of many thousands. The publisher reports more than a sixty per cent increase in the advance orders for the 1941 issue. There's a reason. Look up its position on Evangelism and the Deeper Spiritual Life, and note its Cyclopedic Coverage of every phase of the Lesson Exposition, and you may see the reason. Nearly three hundred thousand words, handsomely bound.

Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

## Young Girls Like

Our beautiful little Testament bound in white (washable), good type, neat in size, put up in a beautiful little gold box. Price 60c. The Herald Office.

## Drop us a Card

Today for description and prices of our Christmas and Everyday Cards. They are the prettiest we have ever had. If you want to sell some of them, say so. Address The Herald Office.